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LORD KRISHNA

AND

HIS GOSPEL

(Inner Secrets
of
Bhagavad Gita
and
Sri Krishnavatar)

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Kavi Yogi Maharshi Shuddhananda Bharati

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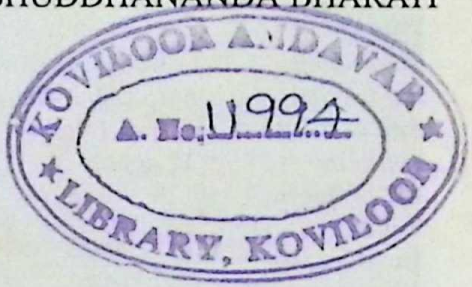
SRI KRISHNA

AND

HIS GOSPEL

KAVI YOGI SHUDDHANANDA BHARATI



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Sri Krishna's flute calls you to love
His conch calls you to active service
Love and serve conscious of the One above
Know That as the Self in all
And as a Divine Instrument play your role

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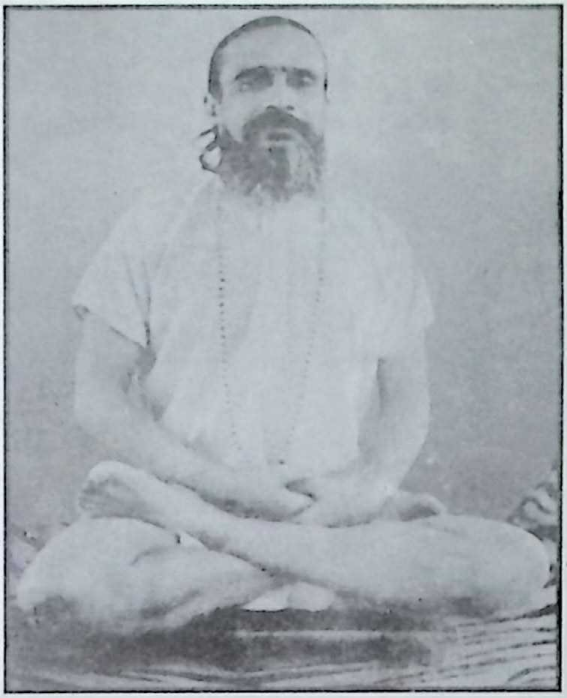
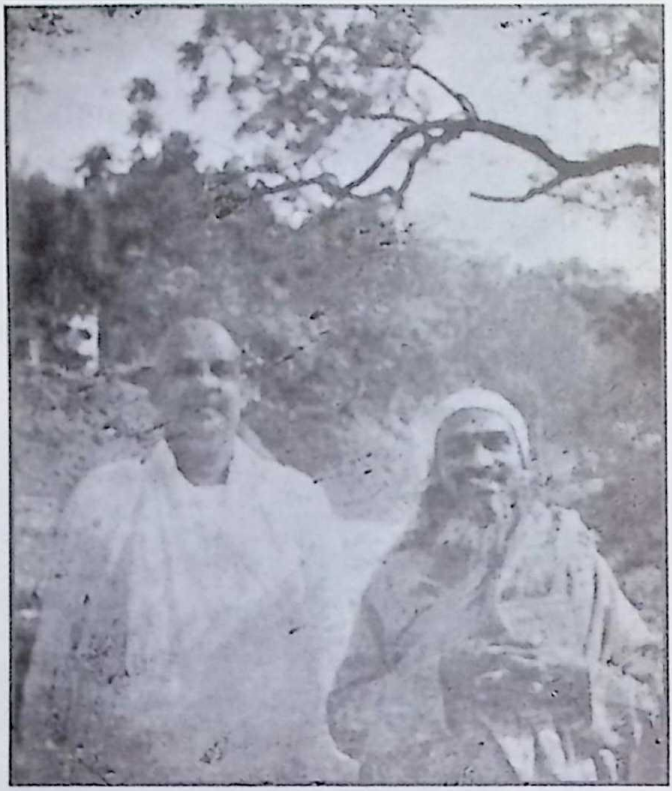


Kavi Yogi Maharshi Shuddhananda Bharati



Swami Sivananda with Kavi Yogi Shuddhananda Bharati

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Sri Krishna and His Gospel

[FOREWORD TO THE FIRST EDITION]

We dedicate this Book to Sri Krishna, the World teacher whose Gita is the World–Gospel. This was written during a long Yogic communion with the Lord, by his fervent devotee Yogi Shuddhananda Bharati, who lives and loves the Gita.

Saint Shuddhananda Bharati invoked Sri Krishna in his meditation and took inspiration from that Supreme Grace for every line of the Holy Book. Thus this is Sri Krishna's treatise on His Gita. This is a book for all.

We have not put any picture of Krishna in the book for, who can paint His Universal Beauty ? The Nature Universe is His Visvarupa. So dear readers, see Him in Nature's beauty and contemplate upon each line of this book.

Sri Krishna brought a sincere soul to print this book – H.H. Swami Pranavananda Saraswati, the President of the Malaysian Divine Life Society Branch and Sivananda Ashram, Kuala Lumpur, is a lover of our Yogi. He has also helped Yoga Samaj and donated the printing charges of Sivananda Vijayam and this book. We are much obliged to him for his large hearted generosity.

We expect similar help for our next publication – GREAT SOULS.

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FOREWORD TO THE SECOND EDITION

(By Swami Chidananda – 1977)

Salutations to the world teacher Lord Krishna who has given to humanity the priceless treasure of the most illuminating Gita Wisdom which has ever been a Light, upon the Path for struggling mankind, over the millennia. The glory of the Gita Gospel has sustained mankind in moments of utmost crisis. More than ever before, the world of today, caught in the cross fire of the conflicting forces of Darkness and Light needs the inspiring wisdom of the Divine.

I feel greatly privileged to give this Foreword to this inspiring book "SRI KRISHNA AND HIS GOSPEL", by the inspired sage-poet of awakened India, venerable mystic and saint Sri Kavi Yogi Maharshi Shuddhananda Bharati Maharaj. The venerable author is a renowned man of letters whose prolific writings in numerous languages is a modern marvel of our times. His uniqueness lies in the fact that his works spring from the inner depths of his intuitive experience. They come with a force of inspiration and beauty of creativity that place them in a distinctive class of their own.

The present volume though not very big is yet a masterpiece of research into the personality and life of Lord Krishna and His wonderful Gita teachings that constitute the quintessence of the Upanishadic wisdom and its practical application in the daily life of man.

The work, divided into two parts, is an achievement in combining condensation with comprehensiveness. Lord Krishna's life from manifestation up to ascension, the learned author has covered within the range of 23 topics. He is himself full of the spirit of the Gita and is a great votary of its Gospel of spiritualised activity.

The revered Kaviyogi Maharaj has indeed put today's spiritual world in particular and the reading public in general under a deep debt of gratitude by summing up the Gita Gospel in his unique, inimitable, lucid and luminous way. It has a beautiful style for which he has become so well known the world over, wherein the very prose borders upon poetry and is enlivened by a rare Bhava. This book will serve not only as a source of inspiration but also as a source of instruction, enlightenment and spiritual guidance. I am sure, it will open the eyes of the reader and add to his spiritual knowledge while solving many problems, throwing light upon subtle points of Vedanta and decidedly enrich him in more ways than one. I am happy therefore that this new edition of this valuable work has been made possible now and I wish it widest possible circulation.

May the Grace of Lord Krishna shower upon all the readers and may they be blessed with the treasures of Karma, Bhakti, Dhyana and Atma Jnana. May the Divine bestow long many years of radiant health to Kavi Yogi Maharshi Shuddhananda Bharati Maharaj to inspire and bless numerous seekers and devotees of the Lord by his presence, precepts and personal guidance. I warmly commend this beautiful book to one and all. Om Namo, Bhagavate Vasudevaya. Salutations again to the Divine World Teacher Lord Krishna. May He speak to you and lead you through the pages of his present book from Shuddhananda Library through which beloved Maharshi Yogiji works to awaken mankind to its higher spiritual mansion upon this earth planet.

Hari Om Tat Sat.

P. O. Shivanandanagar — *Swami Chidananda*

Date : December 21 st.: 1977
Sacred Gita Jayanti Day.

HARE KRISHNA !

(BY MAHARSHI SHUDDHANANDA BHARATI)

Krishna — The All-Self

Rama and Krishna are two supreme idols inspiring our Nation. "Hare Rama, Hare Krishna" has become the Mahamantra of millions. Krishna is not only the child of Brindavan and the charioteer of Arjuna; He is the throbbing Spirit in our heart and the thinking light in our brain. All are one Self in Him, who is the All–Self.

Sukadeva tells with delight the story of Krishna to Parikshit and the story of Sri Krishna is nectar–sweet.

Kaliyuga

Kali, the iron age, is a friend of sins—*Kalina adharma mitra :* There is no truth, no tapas, no purity, no mercy, no benevolence and no justice in this black-age. Real Yogins, Sages, Siddhas, Self–realised Jnanis are very very rare in this Kali Yuga. People are stomach–minded, dull, evil, indisciplined, rude, vulgar, greedy, covetous. There will be no peace, no justice, no mercy, no safety for anyone, no virtue in this sin laden wardom! Women will become masters of homes and men lust-laden slaves.

Immoral sinners will dominate over Virtue and the good will suffer. Ashrams will be filled by imposters, by ruffians, temples will fall into the hands of demons, population shall multiply but people shall be weak, sickly, short-lived. There will be famine and dearth of food.

This is the terrible picture of Kali Yuga drawn by ancient Sages. Evidently they have foreseen coming events, and how the human race shall fall into evil ways and days.

Episode Of Bhakti Devi

But this is the very age in which the simple namajapam (uttering god's name) will bring Mukti. St. Narada feels restless and miserable over the fate of mankind in the Kali Yuga where God-love will diminish. He sees Bhakti–Mata (Mother-Devotion) with her two emaciated children Jnana and Vairagya (Wisdom and Dispassion) weeping bitterly. Narada enquires about her grievances: "Salutations O divine Saint. I am Bhakti, I was born in Dravida (Tamil India). I attained my full stature in Karnataka (Mysore). I grew in Maharashtra a little and I became old in Gujarat. My sons Jnana and Vairagya senile in childhood, sleep and sleep, dull and decrepit. Help me, help my sons, O Sage by the magic of your yoga".

Their pitiful appeals of Bhakti went to the heart of Narada. He directed Bhakti to Brindavan where the child Krishna played and defied asuric forces.

Thus Bhakti became rejuvenated but her two sons slept and slept unable even to rise up. Mukti (Salvation) the handmaid of Bhakti stood dumbfounded.

Narada poured Vedas into the ears of the weak children. He tried mantras in vain. He enquired sages – his labour of love was of no avail. At last he approached the ever-youthful sages-Sanaka, Sanadana, Sanatsujata and Sanatkumara. They advised Narada to try the elixir of Sri Krishnanam and Bhagavat.

The glory of Sri Krishnanam and Krishna's story had a magic effect on the children, who rose-up rejuvenated. Bhakti takes them into her arms and dances in ecstasy singing :

"Hare Krishna ! Hare Krishna !
Sri Krishna Govind Hare Murare"

Saints and poets have sung Krishna quivering with love and Sri Krishna's name has been the fountainhead of soul–stirring–psalms.

Story Of Kali Yuga

Kali, with a royal crown and low body, kicks at Dharma who assumes the form of a bull and stands on one leg–truth. Dharma appeals to Raja Parikshit, who raises his sword to kill Kali. The coward Kalia falls at his feet and begs excuse "Sir, send me somewhere; Allow me to live Sir."

The king commands Kali never to molest devotees of God and Saints. But to resort to places where drink, debauchery, gambling, murder, falsehood, pride, lust, passion and hatred prevail. He requests Dharma to live in peace. But Mother Earth in the form of a cow cries "Sir, Dharma walked on four legs in the Satya Yuga. Tapasya (austerity), purity, compassion and Truth were those four legs. By the evils of cyclic decadence the three legs were lost and Dharma stands upon one leg–*Truth.* Its safety is my safety."

The Sinner Redeemed

Who can protect Dharma ? Only Sri Krishna. Listen. All the evils of Kali took the form of *Dhundukari.* Listen to his horrible story : Atmadeva was a pious Brahmin. His wife Dhunduli was proud, wicked, impertinent. They had no children. Dhunduli was afraid of pregnancy which would spoil her body. Atmadeva met a Sanyasin and told him about his passionate desire to have a son. The

monk advised him to forget the desire which would make him miserable. Yet the Brahmin insisted. The Sanyasin gave him a fine plantain fruit saying "Let your wife eat this and she would have a wise child". The Brahmin gave it to Dhunduli who would not eat the gifted fruit fearing the pangs of childbirth. She gave it to her cow which became pregnant and brought forth a divine child called *Gokarna.*

Dhunduli pretended pregnancy. She conspired with her cunning sister who was pregnant at the same time. The sister got a child and Dhunduli secretly brought the child and proclaimed it her own calling it Dhundukari.

Dhundukari was an embodiment of terrible sins. He ill treated his parents, stole money, associated himself with thieves, drunkards and whores. Atmadeva could not bear his sins. He went on a long pilgrimage. Dhunduli fell in a well and died. Dhundukari kept five whores and squandered all that was left by Atmadeva. The five whores enticed him to evil life, killed him, plundered his wealth and fled away. The ghost of Dhundukari was suffering hellish torture–the result of deadly sins. Atmadeva returned from his pilgrimage and saw the house deserted and Dhundukari's ghost crying for expiation. At last, after trying in vain other ways he attended the Bhagavata Saptaham (seven days study of the Bhagavatam). The ghost of Dhundukari too came there and hid itself in a bamboo pole and listened to the Bhagavatam and Krishna's glory. That had a very good effect. Dhundukari rose again as a pure Soul reborn in the devotion of God.

Devotion is Salvation

There are nine aspects of devotion

1. Sravanam–hearing the glory of God
2. Keertanam–singing His glory
3. Smaranam–Remembering divine qualities
4. Pada Sevanam–service of His Lotus feet
5. Archanam–Worship with flowers
6. Vandanam–Obeisance to His will
7. Dasyam–Consecrated Service
8. Sakhyam–friendship with Godmen
9. Atma Nivedanam–Self-surrender to the Divine in the heart.

Melting tenderness, heart's fervour and psychic devotion purify the mind and prepare the soul for God–realisation. There are five moods and modes of love which are five scales of values in God–realisation.

(1) Santa bhavam—Tranquil self-equipoise like Suka, Janaka and Sanaka.
(2) Dasya bhavam—dedicated service to God like Hanuman to Rama.
(3) Vatsalyam—parental affection like Krishna and Yasoda.
(4) Sakhyam—comradeship like Arjuna and Krishna.
(5) Madhuryam—love–ecstasy like Gopies, Radha, Mira and others.

There are three aspects in psychic love:

1. Tasyaivaham — I am His.
2. Mamaivaham — He is mine.
3. Sa eva aham — I am He.

Mysticism is not mystification. It is the cosmic conscious radiant intuition steeped in the love of God in

the self and in all. Mystics breathe in God-consciousness. The supernatural is to them natural. They live eternity in every breath. Their life is fragrant with divine perfume and beauty. They soar in the wider heaven of peace and bliss. They see God in and out. The whole universe is to them an omnipresence of the All-Beautiful. They revel in the flute-voice of Krishna–and they become his Gopies. They see the stellar millions gemmed in the Garland of psychic love. The Spheres spinning in the airy void sing Aum into their ears. Their words wed with thoughts and disappear into the bliss-peace of God-embrace. Their love is apparelled in celestial light. Stars above and flower below, seem love-letters of the beloved who is the bridegroom of Soul. The mystics declare "Clouds are His colour, rains are His grace, Ocean is His mercy, Dawn is His face. Sun is His effulgence! Bees are his tunes, birds are his voice, vernal breeze is His embrace ! How sweet He tastes in the ripe fruit." Let us chant together the very stanza of Srimad Bhagavadam and meditate on Sri Krishna :

जन्माद्यस्य यतोऽन्वयादितरत श्चार्थेष्वभिज्ञः स्वराट्।
तेनेब्रह्महृदाय प्रादिकवये मुह्यन्ति यत्सूरयः ।।
तेजो वारिमृदां यथाविनिमयो यत्र त्रिसर्गेऽमृषा।
धाम्ना स्वेन सदा निरस्तकुहकं सत्य परं धीमहि।।

This is a very deep verse containing the essence of the Brahmasutra, Gayatri, Vedas and Gita. God is the master of this evolutionary universe of existence. Beings come, live and go by His will. He is the material (Upadana) and efficient (Nimitta) cause of the universe. Soul and Matter originate from Him. But he is ever as He is, the

transcendent Brahman. He is the Lord of all, the omniscient one. By His will Vedas were chanted by Brahma. Even great savants are dismayed. Just as mirage is seen as water and water for land and land for water. The created world is play of three modes, peace, passion and sloth. He is not affected by this play of gunas. This world experience of awake and asleep is nought for Him. He is as He is, the Eternal. He knows everything. Let us meditate upon Him, the Supreme Truth. Hail Truth Light !

SRI KRISHNA AND HIS GOSPEL

1. THE TWO FORCES

RAMA the *hero,* and Krishna the *Yogin* are the two supreme idols of the Hindu Nation. They are the two incarnate forces of India's spiritual dynamism. Rama is the moral and Krishna the spiritual force of *Dharma.* They are the two immortal teachers of humanity. We adore Rama for his domestic virtues, unfailing truth and moral heroism. We remember Krishna for his celestial utterances enshrined in the *Gita.* Krishna was the Master of the time spirit. He remained unattached to the battling modes of Nature. Rama and Krishna are dear to the heart of devotees. Millions of devotees hail Their glory, sing the idylls of Their life, remember Their holy words and feel a thrill of rapture in their hearts and a sense of purity in their life. RAMA, KRISHNA—ah, how sweet are these two creative names! How many books, how many temples, how many arts, how many poets, artists and devotees have been inspired by Their holiness ! A nation has grown around Their radiance. Their life and deeds have inspired seer poets like Valmiki, Vyasa, Tulasidas and Kamban. The *Ramayana,* the *Mahabharata,* and the *Bhagavata,* the three marvellous epics and scriptures of the eternal *Dharma,* sing rapturously the glory of Sri Rama and Sri Krishna. The God-conscious saints of South India, called the Alvars, pour the ecstasy of their love in torrents of Tamil hymns, hailing Rama and Krishna. The atmosphere of this sacred land has been electrified by the mystic thrills of these verses; they afford sweet relief to the human heart struggling in the storm of mental illusion; they produce unity of consciousness in the nation.

Adorations to Rama, to the lovely Krishna, whose names give new rapture with each uttering ! Sri Krishna and His Gospel is our present theme.

2. THE MANIFESTATION

Sri Krishna is recognized as the Perfect Manifestation of the Divine. This is the secret of the mystic Plays of Sri Krishna—to make man conscious of the Divine within and without, and of the Divine Will behind-every act of the universal Play.

When the undivine forces with their vital ego and *asuric* weapons afflict the righteous ones, when vice seems to tyrannise over virtue, when *Adharma* goes to the audacious extent of crushing flawless *Dharma* under its iron heels, then a saviour Force descends in response to the intense aspiration of the pure ones. When the undivine force asserts itself, the Divine Master of the universe manifests Himself. He is the Unique Lord, and His Will, the only Law of universal existence. The impersonal King comes in person to redress the grievances of His faithful subjects. At other times, He manages His universal Kingdom through the instruments of His Will and His Grace. A Manifestation is the universal Godhead in Form, enwrapped in His *Yogamaya.* It descends here not only to reestablish *Dharma,* weeding existence of all evil forces, it also adds momentum to the wheel of the evolution of humanity to divinity.

3. THE DESCENT

THE monist protests and the agnostic laughs. To the monist who believes in uniformity and not in multiformity, the ascent and the descent of the Omnipresent One is meaningless. How can God constrain his limitless self in a

form of flesh and bones ? How can the Unborn Eternal One stoop to the pangs of birth ? If God is omniscient and omnipotent, why cannot He do His Will as He is ? Why should His Logos descend or ascend ? These are some of the doubts to be cleared.

A manifestation is not a birth in ignorance; it is an immaculate spiritual birth. The atmospheric electricity is not in any way impaired by its acting upon a dynamo. So the Divine Omnipresent Consciousness Force is in no way dwindled by Its acting visibly upon the universal mechanism. The currents of electrons and protons charge a microphone and move the reels of a film; then alone we are able to know of the wonders of the electric force. The limited man is able to know more of the great power of the Divine through the manifest Grace. Godhead takes on human form to bring man nearer to His godhood, and to break the veil between the human and the Divine. God's incarnation is not a physical phenomenon; it is the Spirit born into matter as the Lord of Nature, as free as it ever is, always conscious of its Divinity. The Manifest Purusha is a Divine exemplar of humanity. He takes upon Himself man's outward limitations only to use them as instruments to fulfil His spiritual purpose. He is the Time-spirit. History vainly explores the outward form, the surface colour. Beyond the eidolon of appearance, beyond the physics and chemistry of gross matter, the Manifestation has the majesty of Divine Reality. The obscure human mentality cannot cope with the mystery of God.

Brahma, the creator of the Universe, glorifies Sri Krishna thus : "Eternal One ! Almighty Lord ! Supreme Soul ! Master of Yogic prowess ! Who in these three worlds

is there to read Thy mystery ? And how or when or where or to what extent can he realize ? For Thou sportest spreading Thy Yogamaya over all!"

4. THE PROCESS

This is the fact about the Divine blossom that opened on the bosom of mother India five thousand years ago, chasing with its luminous aroma all evil and ugliness away, and thus purifying and sanctifying the air of this holy land. A Manifestation is not thaumaturgy. It does not come by a sudden magic. The Manifestation of the Divine is a definite process. In the ineffable ocean of Turiya, on the coiled serpent of Universal Consciousness (Sesha), the All–pervading Lord Vishnu rests wakeful with His Energy of Prosperity (Mahalakshmi) on His Bosom. He is the Lord of Nature, the Master of the Earth-Spirit (Bhu Devi). He is the Master of the progressive evolution of beings from plant to man, from man to Godman. He is the protector of humanity, the remover of obstacles that hinder this age long evolution. The earth-spirit, oppressed by the tyranny, of the lower nature, appeals to the Divine in man. The Deva in man sends his aspiration to the Almighty Divine to come and release him from the thraldom and tyranny of the lower asuric nature. The Almighty grants the aspiration of the Deva in the collective humanity, sends His chosen instruments ahead and His Grace incarnates in a pure body when the time is ripe. Numerous demons in the guise of arrogant monarchs oppress Mother Earth. The load of their sins crushes her patient progress. The oppressed Mother bewails her lot before Brahma, the creative Force. Brahma with the Devas repairs to the shore of the ocean of Milk (symbolizing the purified Intellect). There he meditates

upon the Lord; and the Lord apprises him of His imminent Incarnation among the race of the Yadus. Brahma communicates the Will of the Lord to the Devas around, and asks them to incarnate themselves in parts, as the divine instruments on earth. The Devas with their Saktis or energies take birth as directed, among the Yadus, in the family of Vasudeva, to minister to the comforts of the Almighty One. The world–enchanting Vishnu Maya also incarnates Herself to fulfil the mission of the Divine Lord on earth.

5. IN THE PRISON

WHEN the Divine play is about to begin, the Asuric forces too, infected by foolish fear, get ready to play the opposition and defy the Divine mission. Such was Kamsa, the tyrant, who, usurping the kingdom, imprisoned his father, and imprisoned his sister Devaki and her husband Vasudeva, afraid of an oracle that their eighth child would kill him. His hand was already red with the blood of six innocent babes born to the pious couple, Devaki and Vasudeva, who took refuge at the feet of the Lord from the tyranny of the murderous Kamsa. The Lord extended His hand of protection and said to the devotees "Fear not, I am with you. Mother, I shall break your fetters. I shall defy the oppressor. A world of asuric forces is no match for an atom of the Divine Force." He transferred the seventh child from the womb of Devaki to the womb of Rohini, the first wife of Vasudeva, living in the house of her friend Nanda Gopa, and the child was named Balarama.

6. FEAR NOT, MOTHER!

THE eighth was Himself. Kamsa's sword and his eyes were vigilant. Sri Krishna was born in the prison of His

parents. The earth-spirit thrilled with delight. Her heart brimming with joy and her eyes raining tears for fear of Kamsa, the Mother fondled the child. It spoke : "Fear not mother. Take me, father, to Gokula and leave me by the side of Yasoda, who has just got a child. That child is my Yogamaya, my Illusive Force; bring her here. She will defy Kamsa. I shall cover the night with my illusion until the act is done." The whole thing was done as He instructed. The chains broke; the doors opened; the guards were overpowered with sleep. Nature gave passage; Vasudeva's mission was fulfilled. Kamsa tore the tender Maya from the breast of the crying mother and dashed it against a rock ! Lo, his hope was dashed to pieces ! Maya rose effulgent to the heavens and vanished, exclaiming: "What do you gain by killing me, O fool ! Slay not the innocents ! Your mortal enemy is born elsewhere." The tyrant's pride falls. He repents and sets free his sister and her husband. But the same night, influenced by evil ministers, he sends a host of terrible demons to kill slender children and molest the pious. Ah, horror of infanticide ! The same was done by the murderous agents of Herod at Bethelham where Christ was born centuries after Krishna.

7. CHILD KILLS DEMONS

AN army of asuras is no match for the tender child now playing on the lap of Yasoda ! He steals the hearts of lovers by His sweet frolics on the one hand, and by making short work of the evil demons that come in succession, the other. Affecting tenderness, the demoness Putana feeds Him at her poisoned breast; the Child sucks her life out ! The cart demon Sakatasura rolls Upon Him. A kick ! The cart–asura is shattered to pieces! A whirlwind–asura snatches

the child away from Yasoda. The child, becoming suddenly very heavy, sends the Asura whirling to the ground to fall dead ! A calf–asura (Vatsasura) comes; Sri Krishna hurls the demon at a wood–apple tree ! The Asura dies. "Well done !" cry the cowherd boys, gathering the fruits that shower from the tree. Now comes a terrible stork–demon (Bakasura) to swallow Him; but the Boy tears the bird right across. Then comes Aghasura, a deadly dragon, and swallows all His dear playmates, as they are tending the cows. Sri Krishna Himself enters its cave–like mouth, then magnifies His form and, riving the head of the terrible demon, comes out with His friends. A donkey-asura (Dhenukasura) attacks Balarama, who, at Krishna's instance, takes it by its hind legs and throws it upon a tree. Another Asura comes, terrible like the brazen bulls in Greek mythology; our infant *Jason* takes the bull by the horns and, breaking them, stabs! the bull-asura (Arishtasura) with his own horns ! Thus, one by one, the demons sent by Kamsa meet the playful child, and are utterly destroyed.

8. WHO ARE THE ASURAS ?

WHAT does this play of killing the *Asuras* mean ? Who are the *Asuras ?* There are two opposite forces in man—one divine, the other undivine; the one is of the higher nature, the other of the lower nature. These have been clearly described in the sixteenth chapter of the *Gita* : Purity, courage, self-awareness, charitable disposition, self-control, knowledge of sacred lore, asceticism, practice of tranquillity, non-injury, truthfulness, patience, self-abnegation, compassion, piety, suavity, modesty, sobriety, freedom from desires, absence of cruelty, egoism, vanity, fear, envy and other evil qualities, enlightenment, devotion–all these good

qualities are of the divine nature; they lead man to divinity. Hindering his upward journey, there are many waylayers– the vital-ego, impurity, haughtiness, selfishness, peevishness, agnosticism, lust, envy, greed, vanity, injustice and a host of other dark forces, which are the Asuras, Valas, demons, *Satans*, *Ahrimans*, *Rakshasas* that oppose the almighty Divine Force and are in turn shattered to pieces by a single stroke of the universal energy, the Divine Force. Serried darkness is nowhere before a ray of the Divine Effulgence. What are years of war to the *Asura*, is a moment's play to the Divine. Sri Krishna is the Divine Force incarnate to raise bovinity to Divinity. He removed all the undivine forces that defied His Will. Kamsa, Duryodhana, Hiranya-kasipu, Ravana, all are instruments of the undivine forces whose captain is the relentless vital-ego.

9. THE SERPENT DANCE

THERE is a deep meaning behind the miraculous deeds of Divine personalities. Let us know the significance of one miracle. The river of existence is infected by Kaliya, the serpent of Asuric ego. Its deadly venom poisons the limpid waters of the stream of life and kills all lives that breathe its atmosphere. People are afraid to go near the deadly serpent. Sri Krishna, the Conscious Force of divinity plays in the same water, sportfully combats the serpent, confronts its rage. The serpent unfolds itself and emits poison. Sri Krishna belittles its enormous coils, gets upon its hooded pride and dances with the joy of victory ! People on the shore are struck with awe and sob in fear; Sri Krishna smiles and dances. The serpent of vital-ego vomiting all its poisonous stuff, struggles for breath. Its heart knows its

Lord now and prays for His grace. The Lord removes the serpent away, purifies the river and makes it usable. This is the principle underlying all the *Lilas* of the Lord against hostile forces.

10. PRIDE PURGED

He could not suffer the spiritual pride of the *Devas*. Once Brahma hid somewhere the cows and the cowherd boys. Sri Krishna, through His Yogic force, converted Himself into the stolen cows and boys for one full year. Brahma's pride fell; he returned all the cows and boys, surrendered to the Lord and prayed : "Pardon my ignorance, O Supreme ! I am nothing before Thy magnificence ! Master of *Yoga*, none can unravel Thy mystery ! Almighty Lord, I surrender unto Thee my self and my world." Another time, Indra, the lord of the illumined worlds, sent thunder and clouds to destroy the inhabitants of Brindaban; for they allowed Sri Krishna to give to cows the sacrificial food meant for him; and they offered to Krishna the worship usually due to Indira. The mighty *Yogin* protected all the beings devoted to Him under the shelter of the Govardhan Hill. Indra's thundering rage cooled into a humble submission. Indra dropped himself in surrender at the feet of the Lord and prayed : "Thou art the supreme King of the universe; Thou holdest the sceptre of omnipotence. Humiliating the proud, protecting the loving, Thou sportest here for the world's welfare. Almighty Grace assuming form for the sake of the devotees, Thou art all that is, the soul of all. Salutations be unto Thee !

11. KRISHNA KILLS KAMSA

THE second act begins. Coming to know about Sri Krishna from Narada, the uncle Kamsa sends Kesi, the horse–demon, to kill Him. Sri Krishna chokes the horse–asura to death. The enraged Kamsa sends the pious Akrura to entice Balarama and Krishna to attend bow–sacrifice at Mathura. Sri Krishna knows that his uncle has lived too long. Escaping the traps on the way, He enters Mathura with His brother Balarama. The good greet Him, the wicked aim at His life. Sri Krishna enters the palace, takes from the altar the sacrificial bow, bends and breaks it. Enemies attack him. He beats them back with the broken bow. The furious elephant Kuvalayapida is let loose upon Him. He fells it and, armed with its tusk, enters the arena of Kamsa. There, two terrible boxers challenge the two brothers. Mushtika and Chanura are their names. Balarama's clenched fist makes short work of Mushtika. Sri Krishna whirls Chanura in the air and dashes him dead on the ground. The audience hail, cheer, praise and adore Rama and Krishna; whereupon the desperate Kamsa cries in red rage : "Exile these wicked boys ! Kill Vasudeva ! Kill Devaki ! Kill Ugrasena ! Kill the Yadavas !" Before he utters another "Kill !", Sri Krishna rushes to the dais, drags him down by the hair and with a single blow on the chest, takes away the sinful life of the tyrant. Thus ends the *Asura,* the oppressor, a terrible enemy of *Dharma.* However powerful he may be, whatever strength he may possess, *Dharma* shall win ! Truth shall last ! Those who take refuge in the Divine need not fear at all. The oppressor has men, money and weapons. The oppressed devotees have flame of Divine Energy ! Not learning; not muscular strength, not the pride

of worldly possession, it is pure devotion and sincere faith and utter surrender to the Almighty that give man peace and felicity. Muscular and intellectual egoisms feel their littleness and vanity at last before the Universal Force. Could the proud Agni or the boastful Vayu defy a little straw placed before them by the Omnipotent *Brahman* ? The Lord, in a trice, removed the tyrant and established peace and order in Mathura, restoring the rightful monarch Ugrasena. It was after this victory that Sri Krishna received His schooling and learnt the sixty–four arts, the Vedas and all that one has to learn, under the seer Sandipini of Ujjain.

12. THE DARLING OF BRINDABAN

WE shall again turn to Brindaban to enjoy the soul–enrapturing Plays of our darling Krishna. Ah, is there anything sweeter to the heart of lovers than this pretty little enchanter, full of pranks, fun and frolic ? He is the love, light, life and soul of Brindaban. He is the God that heavenises Brindaban. He is the One life, breathing in all the several bodies, male and female, living there. Woes vanish. Dangers are nipped in the bud. Hearts are knit in love for Sri Krishna, freed from care and fear. What an abiding peace and healing tranquillity pervade this blessed woodland, alive with the odorous breath of sweet smelling flowers ! There blooms a nebulous array of pearls and diamonds. Their floral beauty, sonorous with the song of birds and the flute of cowherds, bear the fadeless smile–flowers of Sri Krishna, whose ambrosial grace tends all lives in all planes of consciousness—plants, animals, men and women.

The message of Krishna was written in every leaf, in every flower, in every wave of the Jamuna, in the face and

heart of every being. Life around the radiance of Sri Krishna was an elysium of love. Existence and knowledge played like a couple of swans in the stream of joy that flowed from this Child of immortality. Men became godmen, and women, flames of divine energy ! Such was the transformation that Love effected in them. The All-Beautiful beautified the life, the soul and the body of His lovers. Sri Krishna was their heartbeat. He was the rhythm of their breath. O Brindaban, descend again upon earth with Thy Darling !

13. SRI KRISHNA AND THE GOPIES

How fortunate are the Gopies ! Let the whole world be a commune of Gopies and let Sri Krishna alone be the Beloved Lord ! Let all hearts be mad after Him alone ! Let Him feast the muse of the seers with His sweet mischief, with His cunning pranks and rapturous dalliances ! Narada comes to see the Divine Child. He is found in the home of every Gopi at the same time, playing various tricks. He steals fresh butter (clarified mind). The housewife runs to catch hold of Him : He flies quick and quick. He comes behind her again, closes her eyes, and what a joke ! He lets loose the calves, for He could not suffer any bondage in His kingdom ! Gopies carry lots of complaints every day to His mother ! When the mother turns to chide Him, He sleeps like an enchanted flower in the cradle! He asks for butter. When denied, he knows where it is. When given, He gives it to His friends. "Wait until it is dark, my darling; I shall give you milk," says Yasoda. Krishna closes His eyes with His hands and exclaims: "See, Mother, it is dark now; give!" The discomfited mother gives what He wants. One day while suckling Him, she leaves Him to attend to the boiling

milk. The Child breaks the pot of curds that she had just churned, and eats the butter. The mother chases to punish Him; He flies away. She finds Him at last, seated on a mortar; she catches Him and raises a rod to punish Him. The innocent Child pretends to weep, the affectionate mother does not touch Him with the rod, but ties Him with great difficulty to the mortar. The Child crawls along with the mortar and passes between two trees near by; the trees fall; and from them, two celestials, Nala Kubara and Manigriva, appear and praise Sri Krishna for having rid them of their curse ! The Gopies Could not rest a minute without Sri Krishna, without their little skilful thief. They pray to Goddess Shakti and do penance, each of them, to have Krishna as their husband. Each of them feels so intensely ! They forget their kith and kin in His love.

One day, He hides their robes while they are bathing in the Jamuna ! What does He mean by such an act, which, if done by ordinary men, may bring them under the provisions of the Penal Code ? And people accuse this Child of eight years of an act of immorality. Ignorance ! What are Gopies without Krishna ? Their heart is Krishna; their soul is Krishna; their love is Krishna; its fire is Krishna. Theirs is not a sexual union; it is only a pure spiritual union of hearts. They have surrendered even their hearts to Krishna; and He wants to make this surrender perfect by demanding the surrender even of their womanly bashfulness. There is no carnality in the passion of their love. Flesh cannot dream of such a love; for, it is Soul-love. It is the purest type of *Vatsalya* and *Madhura Bhava,* the love of parent to the child and that of a lover to the beloved of the heart. Krishna is Man in the male and woman in the female. He is the soul of

all existences. And He turns the hearts and the minds of these illiterate milkmaids godward. He inflames in unlettered hearts a passion for the Divine. And thus He purifies them and prepares them for the *Rasa-Lila.*

14. MESSAGE OF THE FLUTE

"Leave off everything, holding fast to Me alone" is the Lord's command. How to effect this ? Hear ! Syama plays upon His flute, *Murali.* When the Divine consciousness awakens, one can continuously hear His *Murali,* the Inner symphony, in one's heart. The melodious *Murali* calls. Who can resist its charm ? The moon itself is charmed; the calm depth of night is spellbound. Hearts possessed by the magic flute forget homes, husbands, children, friends, relatives, work, food, duties, obligations ! Mad with love, their ecstasy springs forward, like a hill torrent, to the feet of Sri Krishna in the woodland ! Having thus drawn them to His feet, the Enchanter sounds their hearts "What brought you here, damsels, at such an hour? Go back and attend to your homes and wifely duties ! Quick, go home!" The enchanted Gopies reply –"In Thee, We have our home, our beloved, our father, mother, teacher and everything, O Krishna ! Our earthly ties snap asunder. Our hearts are tied to Thy feet, our soul's Beloved ! What is a doll husband worth before the real husband ?" Krishna is pleased with their intense love, divine love, spiritual love. Like the moon surrounded by stars, He rambles with them, sits with them on the sands of the Jamuna and delights them by His embrace. Each Gopi feels elated with the pride of her own beauty, which, she thinks, has attracted Krishna to her alone. Sri Krishna disappears. God vanishes when the least

vanity or *amour propre* shows its head. The lovelorn Gopies wander in quest of Krishna, singing His glory.

15. THE RASA–LILA

NOTHING melts the heart of a devotee like those inspiring stanzas of the *Gopika-Gita.* They give one the immense joy and rapture of Krishna-Consciousness. The *Gopika-Gita is* the heart of *Srimad Bhagavata:*

"O Krishna, our Beloved ! O lotus-eyed ! Thou hast stolen our hearts. We are Thy slaves. Saviour, Indweller, Hero, Darling, Delight ! We are swooning without Thee. We thirst for the nectar of Thy lips. We have been caught in the magic-thrill of Thy song-snare. O Cunning One, where art Thou? Enchanter! Thy gay dalliance, Thy heroic idylls, Thy thrilling episodes inflame our passion. We are the selfless slaves of Thy life. Thou art our sole Asylum, Eternal Lord ! Defying the commands of our husbands, our elders, our sons, our relatives and our friends, we have come away to Thee ! Deceiver! Who will desert helpless women at dead of night ? Darling ! Thou hast manifested Thyself not merely to remove the misery of the cowherds of Viraja but for the felicity of the whole universe. Come, O Krishna Wander not in the forest, lest Thy soft lotus-feet, which we would fain hold lovingly on our breast, should be injured. Come, Beloved Krishna, Krishna!" Thus they called on the Lord, and the universal Beloved at once answered that sincere call of His devotees; Krishna appeared before the lovelorn Gopies ! Clad in yellow garments, adorned with flowers, with a bewitching smile on His lotus-like face with the splendour of His beauty enchanting even the heart of the god of Love, Krishna appeared. The hearts and faces of

the Gopies blossomed into luminous joy ! They forgot themselves, in the rapture of worshipping Him, on the silvery sands of the Jamuna. The instruments were ready, pure, free from the lower desires, perfectly united in love with the Divine; the Universal Beloved began the *Rasa* Dance, which is the highest reach of the mystic love of the human for the Divine. Sri Krishna by His yogic force multiplied Himself, so that each Gopi felt His embrace ! The Gopies sang soul-entrancing songs in praise of their Beloved and danced together in a circle. Krishna was by the side of each. The Gopies forgot their physical consciousness, home, relations and the world, in the ecstasy of this ravishing sport with the sole Beloved of their hearts. Just as a child plays with its own image reflected in a mirror, the Lord of Lakshmi sported with the beautiful damsels of Viraja.

So when king Parikshit asks what the modern sceptic mind would enquire with regard to a boy thus embracing the wives of others, Suka answers : "These acts are for the masters of their vital passion; those who are not such masters should not, even in the mind, think of such acts. Only Rudra can drink poison; if the impure do such acts, they are doomed." Sri Krishna is the Ever-free, Omnipresent Soul of all hearts. He did this *Lila* to show His intense love and grace to His true devotees. The Gopies represent purified Love, free of ego and low desire. Such love meets the Beloved; for as experience shows love, lover and the Beloved are one. There is nothing like unto the pure Love that unites the human soul with the Divine. The whole universe forms the Rasa-circle of the Divine. His song is heard in every heart. The pure ones, passionate in their love for Him alone, feel His embrace, in their heart and Soul. They sport

with Him in His universal *Rasa-Lila,* in the joy of His new creative play.

16. RADHANANDA

WHEN we remember Krishna, we cannot forget Radha; for, both are inseparably one. Radha is love and energy of Krishna. Radha was a celestial damsel, called Viraja, full of love and selfless surrender to the Lord. The Lord loved her and had her always by His side, though Lakshmi was envious of her rival. TheLord in order that she may help in His manifestation, made her reborn in Gokula as Radha, the daughter of Vrishabhanu, a friend of Nanda Gopa. Lakshmi was born as Rukmini. Radha looked after the child Krishna. One day, remembering her past birth, her passion for union with Krishna became intense. Krishna married her; and a voice was then, born in heaven, which said, "Radha, the Jivatman, has today married Krishna, the Paramatman !" Krishna is the world's ruler and Radha is Krishna's ruler, says a proverb. Once Radha felt proud of her exquisite beauty, with which She thought she wielded sway over the heart of Krishna.She decked herself with the most beautiful robes and jewels, and waited, as usual for Krishna on the sands of the Yamuna. Hours passed by; Krishna, did not come. She became impatient and angry. Her anger gradually changed to repentance for her pride; her flowers were fading; and with them, the pride of physical beauty. She began to send her humble prayer to Krishna. Krishna impersonally stood behind her, pulling her hair and closing her eyes; her passionate heart throbbed for His embrace. Then Krishna played His *Murali* and embraced Radha in person. So intense was their mutual love that Radha was transformed for the time being into Krishna and

Krishna into Radha. Krishna confessed once to Radha in a playful mood, that He was a Deceiver of those who thought themselves separate from Him and that every soul in secret was His favourite with whom He dallied as He pleased.*

17. THE NEW CITY

BHAGAVAN Sri Krishna raised a wonderful insular city called *Dwaraka* and settled there with the devotees of Mathura, who were often attacked by the surviving Demons. Divinising man is one of the aims of the Avatar, as we have said. Krishna built a heavenly city in Dwaraka; and there He fostered a new race with the chosen devotees who consecrated themselves to His love and service. The architectural beauty of the city was unequalled. It was a city of golden splendour. Love of Krishna knit its inhabitants into one Divine community. A temple of delight, a rapture of life in the Divine, a heaven of peace and harmony, a garden of love and beauty, Vaikuntha upon earth– such was Dwaraka, created by Krishna's genius. Every act was a worship, everyone was a divine instrument: all were one body in Krishna, happy in His love and service, such was the communion of devotees that grew around the radiance of Krishna. It was here that Bhakta Kuchala saw his old classmate Krishna, who rid him of dire poverty and gave him all prosperity. Here in this city, Sri Krishna led a family life. From this city it was that He planned the destruction of the remaining *asuric* tyrants that held the

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*What you are, that I am; there is not the least difference between you and me. Just as whiteness is present in the milk, combustibility in the fire and solidity in the earth, I am ever inseparably in you"' so said Krishna to Radha.

earth in their power. From this city, He calmly worked out the salvation of the nation and helped the righteous Pandavas. To rid the World of its *asuric* thorns and to create a Mahabharata (a greater spiritual India) was the mission of the Lord. To rid existence here of all the undivine elements which stand in the way of the upward march of the soul, to make existence an immortal heaven of ever-expanding divine harmony—that was the mission of the great Statesman who brought about the greatest war. Jarasandha, Sisupala, Narakasura, Banasura, Paundraka, Salya and Dantavakra were the chief among the asuras, destroyed by Sri Krishna, before He, the Lord of Yoga, concentrated upon the destruction of the greatest undivine force of the age, the unrighteous Duryodhana, through the instrumentality of the righteous Pandavas.

18. THE MAHABHARATA

KUNTI, the mother of the five Pandavas, was the aunt of Sri Krishna. He sent Akrura to her to know the condition of the Pandavas and was told how they were hated and oppressed by the Kauravas, the hundred evil brothers the eldest of whom was Duryodhana. Sri Krishna espoused the cause of the Pandavas who, ever remembering Him, took refuge at His feet as their only Saviour. He was ready to save the devoted Pandavas from every danger. He became the thick friend of Arjuna, His chosen instrument, to raise a new kingdom of righteousness upon the Dharma-kshetra. From his very boyhood, Duryodhana, jealous of the superiority of the Pandavas, had been trying to kill them. He tried to drown Bhima and to poison him and also to burn the Pandavas to ashes after inducing them to live in a house

made of lac. He set terrible asuras against them, but the Pandavas escaped from all dangers by the Divine Grace acting through a few friends. Sri Krishna gave His sister, Subhadra in marriage to Arjuna, and their friendship grew more intimate. Dharma, the eldest Pandava, ruled with his brothers in Indraprastha, the modern Delhi. He performed the great Rajasuya sacrifice, in which all the monarchs of India accepted his suzerainty. This set ablaze the envy of wicked Duryodhana. Cunningly he engaged Dharma in a play of dice with his uncle Sakuni. Dharma was led to stake his kingdom, his own person, his brothers and his wife Panchali too. Thus ruining him, Duryodhana ordered his brother Dussadana to drag Draupadi before the royal assembly and pull her sari. She prayed with uplifted hands to Hari; and He saved her modesty by making her sari flow endlessly. The five brothers vowed to kill Duryodhana, and his evil companions. Draupadi vowed that she would tie up her loosened tresses only after dipping them in the blood of the wicked asura king. For a second time, Sakuni ruined Dharma in gambling and, according to its terms, the Pandavas were exiled to twelve years of forest life and the one year of concealed living. Sri Krishna met the Pandavas in exile and gave them all help. Arjuna made hard *tapasya* and got from Siva His mighty arrow, Pasupatastra. By the grace of Sri Krishna, the Pandavas crossed the many dangers that confronted them at every step and finished the twelve years of exile in the forest and one year of concealed living in the palace of Virata; still that enemy would not give them even a house to live in. Sri Krishna championed the cause of justice and pleaded for the Pandavas. Wise men pleaded for justice to the Pandavas,

but the obstinate arrogance of Duryodhana would not move an inch. War was declared. The opposing sides met on the field of Kurukshetra.

19. MISSION FULFILLED

THE war rages on; the field of warring opposites is there; the divine and the undivine forces stand against each other. The Lord of the field, Kshetrajna, sits, an active witness, in front of Arjuna's chariot, as its driver. Arjuna, the human soul, sees his masters, elders fit for worship, and kith and kin dear to his heart—all arrayed against him. He loses courage, his bow Gandiva slips from his hands; he surrenders himself to Sri Krishna and implores Him to save him from the sin of killing so many great souls that fight on the opposite side. The Lord takes hold of this opportunity to give out His universal message—the message of living and acting in Divine consciousness.

"Bharata, Arya, hero ! Stand up, with the bow ! Off with this weak pity ! Conquer the enemies of Dharma and enjoy the righteous kingdom. Be not a coward. It unbecomes you, O lion among heroes ! Remember, the soul is eternal; nothing can destroy it. Remember, the body is but its changing coat. The body is affected by age and seasons and afflictions, but not Atman, the Indweller. The *Atman* is unborn, is deathless. It throbs in every heart. It is your sole reality. By meditation, contemplation, knowledge, devotion and consecrated work, one realises That at the Self. Kill all thought of 'I' and 'mine'; kill the enemy in the shape of lust, desire, envy and doubt. Consecrate your thought, your act and its fruit to Me; be full of Me; worship Me alone; surrender unto Me alone. Take refuge in Me and

act in My consciousness. Then you shall be free, sinless. None can, even for a moment, rest without action. Nature goads men to action. One should ever remember that it is the Divine Will that acts through the instrumentality of human nature. Find peace within; be fixed in the Self; control the mind and the vital desires; be equal-visioned, equipoised in the self, unaffected by the dual throngs and by the modes of nature. Rise above the mind to the peace of the inner reality. Be a *Yogin*, fixed in your heart. Let your mind be steady and luminous, like a lamp unshaken by the wind. Be self-gathered; bring back the wandering mind within; leave off all past impressions. Do what I say, do as I direct, as my instrument. To act alone you have the right; you have no right over the result of your action. For, you are only my outward agent; it is I that do all, I am all that is. I am Vasudeva; I am the Time spirit. I am all the universe and what it has. My powers are endless. It is I that answer the aspirations of every devotee, in whichever form he might worship 'Me'. I am the man, Purusha, the Nature, Prakriti, and, above the two entities, the supreme Purushottama ! See here My universal form ! (The Lord manifests His Visvarupa, the universal form, and Arjuna is awestruck.) Do you see? I am the Master of the field, the Witnessing Sustainer of the worldplay. I am the origin, the middle and the end of all. I project everything through my *Yogamaya*. Pure Souls, full of faith, devotion, love and light, the equal minded ones, conscious of Me in the self, in the world, in everything and every event–they are never stained by the results of acts. Act my will, be My lover, consecrate all to Me and worship Me. Finally, I reveal unto you the secret of secrets. Surrender unto Me, setting aside all your

mental constructions, all your notions of Dharma. Take complete refuge in Me and act my Will; I shall remove your sins. I shall give you liberation. Grieve not ! Take courage! My devotee never perishes. I am ever with him. He never loses Me. I never lose sight of him. Stand up, Parantapa!"'

This is the essence of the *Gita*. It inspired Arjuna; he fought like a lion. The great war was won; and Dharma was reinstalled upon his rightful throne. The great mission of the Lord was fulfilled.

20. PSYCHIC DEVOTION

(ONE-ACT PLAY)

Sri Krishna and Satyabhama are engaged in conversation.

Satyabhama — My Beloved ! tell me, please, which is the noblest gift to make, that which gives the giver the delights of the highest heaven.

Sri Krishna — No gift is nobler than the gift of one's husband to a saint.

Satyabhama — Is that so? Then, Heaven is at hand for me, I have you to give away.

Enter Narada

There the saint comes ! Welcome, Narada!

Narada — Salutations to Sri Krishna, Salutations to Satyabhama ! Lord ! Thy graceful presence is to me the delight of the highest heaven.

Sri Krishna — Welcome, blessed sage ! you are blessed. Satyabhama just looked for a saint to receive me as a gift.

Narada — Gift, of you, Sri Krishna ! Then, I am eager to receive the gift, Mother, make your gift.

Satyabhama — Stretch your hand, I shall pour the water to confirm the gift. (*She pours water on Narada's outstretched palm)* I give you, O Sage, my Krishna, (*Joyfully*) Now the delights of the highest heaven are surely mine.

Narada — (*Holding Sri Krishna in his hand)* Mother, I am ever grateful to you. I have been yearning for this gift of yours. Now, Sri Krishna is mine; Krishna has been the Idol of my heart. "Krishna, Sri Krishna"— that has been the refrain of my song, the *Mantra* of my prayer. Krishna ! You are Heaven. You are the earth, You are I and you are mine. I thank you most heartily, good Mother, for the gift you have made me. Go, and enjoy heaven. Farewell !

Satyabhama (going) — Farewell, my Lord ! Farewell Narada !

(*exit Satyabhama*)

Sri Krishna — Wait and see, O Narada, what happens.

II

Narada — Krishna ! My joy is boundless. Beloved of my soul ! Your presence, like your name, is sweeter than nectar. Your touch gives me exquisite delight. Poor Satyabhama; She longed for the joys of Heaven ! Poor child; To barter *you* for Heaven !

Sri Krishna — Wait and see O goodly sage ! Ah ! There she is, Narada, come back to claim me. You wont give me back–unless indeed she gives *you* an equal wealth.

Narada — What is equal to you in wealth ! Ah, I see the drift of your Play.

Re-enter Satyabhama

Satyabhama — (to herself) What an idiot I have been ! Fie on my desire ! Fie upon the delights of Heaven. What ? To be without my beloved ! That is Death. How can I live, even for a moment, without the Breath of my Life. Can eyes behold if there be no Light ?

The world is dark without my Krishna. He is the Sun of my day. He is the Lamp of my existence. Krishna is my Heaven. He is the highest delight. I left him, seeking Heaven; and Heaven was Hell, separated from my Beloved. The world mocks at me, my rival queens deride me, and my conscience pricks me to the quick. Ah, this fatal gift ! I must claim back my Krishna, or I am undone.

Sri Krishna — What is the matter, Satyabhama ? So soon from the delights of the highest heaven !

Satyabhama — Heaven ? Where is it ? You are my Heaven. O, my Beloved ! You are my Supreme Delight. Come back to me, my Lord !

Sri Krishna — How can I ? I am no more yours. I am Narada's. Ask me of him.

Satyabhama — O gracious Narada ! Let me revoke my gift. I do not want the delights of Heaven. Let me have my Beloved back, I implore you.

Narada — What ! Revoke your gift after pouring water on my open palm ! It was a fair exchange. I got Krishna and you got Heaven.

Satyabhama— Heaven ! It is Hell, without my Beloved. Holy sage ! I beseech you, give me back my Beloved.

Narada — I cannot. He is mine for ever.

Satyabhama — My Lord ! Won't you plead for me ?

Sri Krishna — How can I, Satyabhama ? I am only an object of gift.

Satyabhama — Good sage ! Have mercy on me, a thoughtless woman. I shall give you anything if you will only give back my Krishna.

Narada — Anything ! Your appeal shall not be in vain. I do not want much. Weigh your Krishna in gold; let me have the gold, and you shall have your Krishna.

Satyabhama — Phooh ! Come along. Krishna, you are mine again.

III

(Sri Krishna is being weighed. He is an one scale and all Satyabhama's wealth is heaped on the other scale.)

Narada — Bring more gold, mother! Krishna's scale is resting on the ground.

Satyabhama — But that is all the gold I have. Krishna ! Krishna ! What shall I do ?

Sri Krishna — Get more gold, somehow !

Satyabhama — Krishna ! I have been a fool. I bartered you for Heaven; and now I have weighed you against gold. What is there to compare with your Bliss ? And what wealth can balance you in the scale ? Pitiless balance, you have taught me the Truth. Gracious sage ! Have pity on me

Narada — More gold !

Satyabhama — My Lord ! Have pity on me ! You are my Heaven; you are all my wealth. I want you alone.

(Enter Queen Rukmini with Tulsi leaves in Her hand.)

Sri Krishna — Here come's Rukmini, ask her to help you with her wealth.

Satyabhama — Dear Rukmini, you see my plight. Have pity on me and help me.

Rukmini — Shame on you, Satyabhama ! You had our Lord and bartered Him for Heaven. And He is lost to all of us.

Sri Krishna — How long am I to sit here, cross-legged in this scalepan ?

Satyabhama — Pray, bring all your wealth, Rukmini, and let us have our Krishna back.

Rukmini — *(Placing the few leaves of* Tulsi *along with Satyabhama's jewels in the scalepan)* — this is all my *wealth,* Satyabhama !

Narada — Lo ! The balance is now even. Hail, Tulsi ! You are the true wealth. You are real gold.

Satyabhama — Bless your heart ! Rukmini, you have saved me ! Take all my gold and the Tulsi, O sage, and let me have Krishna !

Narada — I do not want your gold, good Mother — Tulsi is enough for me. *(Worships Sri Krishna and leads Him to Satyabhama)*

Satyabhama — Come, my Lord ! I will not be a fool, again. You have taught me a cruel lesson. But, tell me, what magic is in the Tulsi that it weighs equal to you ? And why did you fool me to make a gift of you ?

Sri Krishna — You are a child Satyabhama *'Giving one's husband'* means, giving up the idea of egoistic possession even of one's own husband. The husband is dear

unto the wife for the Divine in him is dear to her: and the wife is dear unto the husband for the Divine in her is dear to him. All sense of *'Mine'* must be lost and you must love the Divine Self, the 'I' in everything.

Satyabhama — Then, how can there be a gift ?

Sri Krishna — Self–giving in pure devotion is the highest gift.

Satyabhama — And Heaven ?

Sri Krishna — The pure heart devoted to the Divine is the highest heaven. Not in outward gifts, not in learning, not in wealth does joy arise; but joy ever dwells in the heart that is always conscious of the Divine, the only supreme delight of Heaven.

Rukmini — My Lord ! How could one be always God–conscious ?

Sri Krishna — Listen Rukmini ! and you too Satyabhama! Be equal-minded to the duality of effects arising from your acts, to joy and to sorrow, to pleasure and to pain, ever remembering that I am in the heart of all beings, untouched by the modes of conflicting Nature ! I am the *Atman* in you, the God enthroned in your hearts, the dynamic Witness of the universal play. Believe in Me, firm rooted in your faith. You are what your faith is. Be equal-visioned, seeing the One Eternal in all the transient garbs of life. Surrender unto Me with all the strength of your devotion. The true devotee who consciously makes surrender is dear and near unto Me. Worship Me with your surrender ! Worship me with Tulsi !

Satyabhama — With Tulsi ! What is that ?

Sri Krishna — Tulsi is not merely these leaves, Satyabhama. It is the symbol of psychic devotion. True faith, Unity in the heart, Love, Surrender, Immunity from egoism. These five virtues are contained in the word T-U-L-S-I.

Satyabhama — Narada ! Gracious sage; Let me have TULSI, let me have Rukmini's TULSI, O Krishna!

Sri Krishna beckons to Narada, who gives Satyabhama a leaf of Tulsi.

Sri Krishna — Narada ! Satyabhama ! Rukmini ! you all have Tulsi now. May it grow into immortal Brindavans of psychic love in every heart.

All — Hail, Krishna ! Hail, Tulsi ! Hail, Brindavan !

21. UDDHAVA-GITA

THE next important event of Sri Krishna's life is His Teaching to Uddhava, who had come to Him, knowing that the Lord would soon ascend to Heaven.

Sri Krishna is said to have lived 125 years. During His last days He revealed great spiritual truths to His sincere devotee, Uddhava. "The Iron age is dark, Uddhava ! Renounce everything to Me, take refuge in Me. Those who are free from ego and selfishness see Me everywhere. Remember the soul in you, untouched by outward circumstances, even like the sky which is unaffected by the passing clouds, even like the air which is unattached to the fragrance that it carries. Be free; be patient, like the earth. Be a purifying force, like water. One *Atman,* one Self, multiplies into the many that we see.

Take care of the snare of the illusive sense-world ! You are what you often think of; Think of the Divine. Ignorance is bondage. Knowledge is freedom. Knowledge comes by

the company of the pure, by sincere devotion, by firm faith in the Divine residing in the heart of beings, by concentration and meditation. Desire nothing but the Divine. Be devoted like the Gopies. Control the mind and consecrate acts and their fruits to Me alone; be above the dual results of acts, above good and bad, above pain and pleasure, always serene in your native self. If you are incapable of steadfast fixity in the Self, dedicate all acts entirely unto Me. Have unflinching devotion. The threefold qualities of Nature are not for the Self. Kill ignorance and darkness by goodness and by self-knowledge. Be above them. O Uddhava! *Yoga*, knowledge, study, asceticism and charity do not lead one to Me so directly as love and devotion. I am identical with the highest state of bliss and prosperity."

22. TWENTYFOUR TEACHERS

YADU, the King of heroic virtues, once demanded Dattatreya the wandering hermit, what made him so healthy, happy, free and peaceful. The Sage taught him thus; "O King my meandering has a mission. I have acquired wisdom from twenty four teachers. They are earth, air, sky, water, fire, moon, sun, dove, python, sea, cricket, honey-bee, elephant, honey-gatherer, deer, fish, pingala, kite, infant, maiden, marksman, serpent, spider and wasp.

They have taught me spiritual disciplines and practical wisdom.

1. The *earth* is patient in all seasons. The hill stands firm. The tree offers its fruits submissively. Such is a saint.

2. The *air* flows free unattached to any thing. It carries perfume from flowers for the good of others. A Sage lives and gives like a flower.

3. The *sky* is free, limitless, all-pervading; it showers rains. It is not affected by clouds. So is the self unattached, ever as it is.

4. Like the heart of a sage, fresh *water* is soft, sweet, pure and purifies others.

5. The *fire* is pure; it burns all; The pure sage burns ill sins.

6. The *Moon* is not affected by waxing or waning. The soul is not affected by the growth or decay of the body.

7. The *Sun* weaves rain-clouds drawing water from the ocean and then pours down rains. It reflects its image in all water-sheets and yet it is free above; Even so the yogi gives away what he gets and is not attached to any thing.

8. The *dove* is too much attached to its fledglings. When the fowler traps them it cries in agony. The infatuated family man loses peace and joy.

9. The heavy *python* remains almost motionless. It eats whatever comes near its mouth. The wise-man remains quiet like that.

10. *Rivers* flow into the sea. The sea does not overflow. The sun draws it up; it does not dry. Even so the sage remains ever full, in weal or woe.

11. The *moth* jumps into flame and is scorched. Even so man is scorched by the snares of carnal beauty.

12. The *bee* gathers honey without disturbing the flower. Even so the saint collects food smoothly. He collects knowledge and gives it to aspirants.

13. *He-elephant is* tempted by she elephant and is caught by the hunter. Even so men are caught into the lure of lust.

14. The bees gather honey in the hive: the *honeyman* kills them and takes away honey. Hoard not wealth. Give it in charity or thieves will take it away.

15. The hunter plays flute. The *deer* enjoys music and the hunter gently catches it. The sage must avoid tempting sounds.

16. The *fish* is caught as it tastes the food in the hook. The sage must control taste and tongue.

17. *Pingala,* a glamour girl tried to tempt some one for her pleasure. None came near her. Frustrated and disgusted with the life of a whore she turned her mind godward. At once she felt a new peace and slept calmly without worry.

18. A *kite* flew up with a piece of flesh. All kites followed to snatch away the flesh. The kite dropped it down. At once all other kites left it free and flew down for the flesh. Possession of wealth begets trouble. Renounce; the trouble ceases.

19. A *child* cares little for honour and dishonour. It is free from worries. Even so the sage is carefree and innocent.

20. A *Maiden* was alone in her cottage. Some people came to ask her in marriage. The bashful maiden tried to pound the paddy to prepare food for the guests. Her bangles jingled. She removed all and kept only one bangle. It did not jingle and make noise. She pounded the paddy, prepared rice and served the guests. Be single and lead a noiseless life; you will prosper.

21. The *Marksman* keenly marks his target. His attention is not disturbed by a procession that passes by. So is the Yogi self-gathered.

22. A sage does not possess any home for himself just as the *snake* does not build any home but lives in the hole made by some one.

23. The *spider* spins its nest by its own saliva and swallows it at last. The world emerges from God and remerges into Him.

24. The *Wasp* brings a worm and harasses it often. The worm turns into a wasp by suffering its stings. By ceaseless remembrance of the Self, man becomes the Self that is the life of lives. The path is painful but the goal is delightful.

23. ASCENSION

We see the Lord at last under a Pipal tree, taking rest. When, alas, a hunter, *Jara* * by name, aims at the left foot of the Lord, imagining it to be a deer's face. Seeing it is the Lord, he repents. "Supreme Vishnu ! Slay me in return for my sinful act!" says he; "Fear not; by my illusion thou hast done what must needs be" says the Lord, blessing him. Daruka, the charioteer, sees the Lord passing away and weeps. "Go, *Daruka,* to *Dwaraka;* inform the people that the Yadus have ended their lives in drunkenness; tell them My plight; know that Dwaraka shall soon be deluged by the ocean. Take all to Indraprastha: Arjuna will protect you all. Sanctify yourself with real knowledge, know that this world is my *Maya;* observe virtue, patience and endurance." With these words, the Lord ascended to His Vaikuntha.

But He is everywhere. He is ever with us. He leads humanity to divinity. Several are His forms and modes. Let us have faith in Him. Krishna shall come.

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* *Jara* means old age.

He has come. He is ever present there where His Gita is read. Let us read the Gita now.

PART— II

24. GITA, THE LAMP OF TRUTH

Gita is a book for all times, a scripture of Spiritual socialism. It sets forth a pattern of collective life in tune with the Inner Self. It is a repertory of all religions and yogas, a treasure of Dharma which gives a Godward elan to the human soul. It binds the mind back to the self.

The Gita Yoga yokes the soul back to the Divine through consecrated work, psychic love, inner communion and Self Knowledge. It is the source book of Synthetic knowledge, love and work. Ancient saints like Sankara, Ramanuja, Madhva, Vallabha and Jnaneswara and modern sages like Sri Aurobindo, Gandhiji and Purnananda Maharshi got inspiration from Gita. Gita is mentioned in Bana's Kadambari, Skanda Padma and Varaha puranas. Avanti Varman in Rajatarangini hears the Gita even like Parikshit, the Bhagvat, during his last moments.

Waran Hastings discovered this book from the pillow of the queen of Ayodhya and had it translated by Watson and published it with an introduction. "Gita's India shall be invincible" said he. Thomas Carlyle read it with rapture. Emerson got it from him and lived it. Walt Whitman and Victor Hugo found solace in it. Edwin Arnold translated it in verse and Annie Besant in prose and popularised it. Gita is an ocean of Yoga-Dharma into which all thought forces from East and West mingle. It holds the balance between God and man, life and Yoga, and holds its own

above Sectarian dogmatism. Its universal message is meant for the spiritual regeneration of mankind. Man today is a paradox to himself with all his space flight and nuclear dynamics. He is engaged in a fratricidal war armed with terrible atomic missiles. Gita even today guides man from the dark despair of doleful life. The vital storm shall cease, the mental gloom clear before the dawning vernal smile of hope on the flute-sweet lips of Sri Krishna. Amidst the battling forces of the mental field, Krishna speaks to the dejected human spirit. Harken humanity !

25. MEDITATION

1. HAIL HOLY GITA !

O supreme Mother Gita, I meditate upon Thee ! Lord Narayana Himself enlightened Partha with it. It was woven into the great Epic Mahabharata by sage Vyasa. The eighteen chaptered Bhagavad Gita showers ambrosial Advaita which is an antidote to the woes of birth and bondage. I invoke Thee Mother, full of love !

2. LUMINOUS VYASA !

Salutations to you O Vyasa, vast in intellect, with eyes like petals of the lotus bloom. You have lit the lamp of Divine Knowledge filled with the oil of Mahabharata.

3. MILKER OF NECTAR!

Salutations to Sri Krishna ! He holds the Gnostic symbol (Jnanamudra) in one hand and the whip of awakening in the other to lead us onward. Like the celestial tree He bestows gifts upon lovers who surrender to Him. Hail Krishna who milked for us the Gita nectar. All Upanishads are cows and Gopal, the Cowboy. Arjuna is the calf for

whom He milked the Gita. Men of pure intellect enjoy the glorious nectar-sweet milk of Gita. I Salute the Divine illuminator Krishna, son of Vasudeva, supreme delight of Devaki, queller of Kamsa, Krishna the World Teacher.

4. MAHABHARATA

Mahabharata was a wild bloody war-stream. Bhishma and Drona were its banks. Jayadratha its water; king of Gandhara blue lotus, Salya shark, Kripa current, Karna tossing billows, Asvatthama and Vikarna terrible alligators, Duryodhana Whirlpool. Pandavas were ferried across this terrible river by Kesava, the boatman. The mystic lotus of Mahabharata blooms in the Word-lake of Vyasa, the son of Parasara. It spreads the sweet perfume of Gita. Narratives of varied interest form its stamens. It is fully opened by the discourse of Hari, destroyer of the evils of Kali. Good people are the bees that drink the honey day and night. May this auspicious Lotus, Mahabharata bring us felicity.

5. HIS GRACE

His grace enables the dumb speak and the lame to cross hills. I salute that Madhava the giver of supreme bliss. Him hail with celestial hymns, Brahma, Varuna, Indra, Rudra, Marutas and other Vedic Gods. Him sing Sama Vedins, by chanting, Vedas, Angas, Padas, Kramas and Upanishads. Him the Yogins see in self-gathered meditation. Even hosts of devas and asuras could not see Him to the end fully. To that Supreme Our salutations !

BHAGAVAD GITA

CHAPTER 1.

THE DEJECTION OF ARJUNA

6. HEROES ON EITHER SIDE

Dhritarashtra Said : "O Sanjaya, what did they do, my people and the Pandavas who met yearning to fight on Kurukshetra (the field of action) which is Dharmakshetra, which brings victory to the righteous.

Sanjaya Said: After seeing the well arrayed Pandava army, King Duryodhana drew near his preceptor Acharya Drona and addressed these words :

Master, behold the huge army of Pandavas, marshalled by your intelligent disciple Drishtadyumna, the son of Drupadaraja. Here are heroes, mighty archers, equal in battle to Bhima and Arjuna. Yuyudhana, Virata, Drupada, the mighty charioteer, Dhrishtaketu, Chekidana, valiant Kasiraja, Purujit, Kuntibhoja, Saibya bull among men, gallant Yudhamanyu, the valiant Uttamauja, Abhimanyu and the sons of Draupadi all mighty charioteers.

O supreme Brahmin, among us too in my army, there are distinguished leaders whom I refer for your recognition. Behold yourself, Bhisma, Karna, Kripa, victorious in warfare, Asvatthama, Vikarna, Saumadatti, many other heroes ready to lay down life for me. All are skilled in battle armed with various weapons and missiles. Vast is our force well guarded by Bhisma. Their force marshalled by Bhima is limited. Generals all stationed in respective ranks, keep vigilant on all flanks and protect well Bhisma alone.

7. BLARING TUMULTS (12-20)

To exhilarate him the grand old glorious Bhisma blew his conch loud like lion-roar. Then blared forth in tumultuous uproar, conches, cowhorns, kettle drums, tabors and trumpets.

Standing on the stately car yoked with white horses, Madhava and Pandava blew their divine conches. Hrishikesa blew aloud his Panchajanya, Dhananjaya blew Devadatta (given by Indra). The wolf-bellied Bhima of terrible adventures blew his big Poundram. Raja Yudhishtra, son of Kunti, blew Ananta Vijayam, Nakula Sughosha and Sahadeva Manipushpaka. Kasya the prince of Benares, Sikhindi the supreme archer (brother of Draupadi) Dhrishtadyumna the mighty archer, Virata, the invulnerable Satyaki, Drupada, sons of Draupadi, the mighty armed Abhimanyu, son of Subhadra, each of them blew their respective conches. Their din and tumult rent the hearts of Dhritarashtrians causing earth and heaven tremble and reverberate.

Arjuna who hoisted the Hanuman-flag stood up with his bow to aim missiles and perceived the sons of Dhritarashtra.

8. THE INNER STRUGGLE OF THE HERO (21-37)

Arjuna then spoke a word to Krishna; "O Achyuta, stop my chariot amidst these two armies. Let me observe those who stand here eager to fight; and let me see whom I have to encounter in this turmoil. I wish to see those amassed here for fighting just to please the evil-minded son of the blind Dhritarashtra.

Sanjaya said: Addressed thus by Arjuna (the master of sleep), Hrishikesa stationed the car between the two armies in front of Bhisma, Drona and rulers of the earth and said "Behold, Partha the Kurus gathered here."

And Partha beheld there fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends too. He saw fathers-in-law, well-wishers on both sides. Seeing all kinsmen thus arrayed in battle, overcome by grief and pity the son of Kunti spoke dejected :

"I behold, O Krishna, my kinsmen arrayed there to fight. My limbs fail, my mouth dries, my body quivers, my hairs horripulate. My bow Gandiva slips from my hands and my skin burns. I am unable to stand; my mind reels. O Kesava, I see adverse omens. I foresee no good killing my kinsmen in the battle. O Krishna, I desire no victory, no kingdom, no pleasure. O Govinda, kingdom and enjoyment–of what good are they to us ? They for whom we desire kingdom, enjoyments and pleasures stand there in the battle field, abandoning life and wealth–teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grand sons, brothers-in-law, close relatives—O Madhusudana, I do not want to slay them even if I am slain, not even for the triple world kingdoms, how then for this paltry earth ? What pleasure can we get by slaying the sons of the blind Dhiritirashtra ? Sin alone will cling to us by slaying these wicked felons. Hence it behoves us not to kill the sons of Dhritarashtra, our kinsmen. O Madhava, can we be happy killing our kith and kin ?

9. RUIN OF FAMILIES (38-47)

These greedy minds see no sin in the ruin of families and betrayal of friends; how is it that we of clear

perception seeing the evil of ruining families know not how to turn away from this sin. O Janardana ! family destroyed, destroys eternal family virtue. Virtue lost contaminates the whole family with vices. Vice prevailing defiles family women; women defiled entail caste muddle. When virtue falls, vice rules. Fusion leads to hell; slayers of family and their forefathers fall devoid of funeral offerings of rice balls and water-libations. By the evil generated by ruiners of family traditions and social muddlers the age-long caste and clan virtues are ruined. We have heard this too, O Janardana : Men who ruin family virtue and traditions are forced to live in hell for unknown period.

Alas ! We are up to commit a terrible sin, killing kinsmen from greed of kingdom-pleasure! Here I am unarmed, unresisting. If the sons of Dhritarashtra kill me unarmed, that would be better for me now.

Sanjaya said : Thus speaking, in the battle field, Arjuna sank down in the chariot seat throwing away bow and arrow violently agitated by mental grievance.

Colophon : Hari Aum Tat Sat ! Bhagavat Gita, Brahma-vidya, Divine lore, Yoga Sastra, a holy discourse between Sri Krishna and Arjuna concludes here the first Chapter entitled :

THE YOGA OF ARJUNA'S DEJECTION.

II. SANKHYA YOGA

10. STAND UP PARANTAPA (1-10)

Overcome by pity Arjuna was dejected. His eyes were filled with restless tears. To him Madhusudana spoke these words. The Lord Said : "Whence this baneful dejection at

this crucial hour, Arjuna ? this is indeed Unaryan, unworthy, unheavenly, disgraceful. Off with this impotent depression. This does not befit thee O Partha, scorcher of enemies. Off with this mean heart-weakness ! Stand up O Parantapa ! Up and fight !

Arjuna Said: How can I fight Bhishma and Drona ? How can I hit them with arrows in the battle? O Madhusudana, they are verily adorable ! Better it is to live on alms in this world than kill teachers who are noble souls. Wealth and desires enjoyed here after slaying them, our masters, shall be stained with sinful blood. Should we conquer them or should they conquer us; which is worthier for us, I know not. Facing us stand the sons of Dhritarashtra after slaying whom we do not wish to live. With duty-confused consciousness overpowered by weak pity, I demand Thee, tell me decisively which is better for me—I am Thy disciple, Thy suppliant, I take refuge in Thee. Instruct me. I foresee nothing that would palliate this grief that withers away my senses, even if I get upon this earth peerless prosperous kingdom or even lordship over gods in heaven.

Sanjaya Said: Having spoken thus to Krishna, Arjuna the Parantapa (destroyer of foes) said "Govinda, I shall not fight" and relapsed into silence. O Bharata, to him who was thus beset with grief in the midst of armies, smiling gently, Hrishikesa spoke these words :

11. IMMORTAL SELF (11-30)

THE LORD SAID : Arjuna, thou grievest for those unworthy of grieving and speakest wise words. The learned grieve not for the living or for the dead. For they know the Self as immortal. There was no time when I was not, nor

thou nor these rulers of people. Verily we shall never cease to be hereafter. Just as the self in the body passes unaffected through the physical changes of boyhood youth-hood and old age, it transmigrates into another body; the self-fixed wise man does not grieve over this change. O Kaunteya, verily sensational touches causing cold, heat, pleasure and pain begin and end, come and vanish. They are inconstant. Endure them, O Bharata. O Bull among men, the firm-minded man whom these distress not, who is firm, the same in weal or woe–he is fit for that immortal Self hood. The nonexistent cannot be existent. The aught cannot be naught. The '*IS*' cannot be '*IS NOT*' and the '*IS NOT*' cannot be '*IS*'. The Truth of both has been seen ultimately by seers of Reality. That which pervades all these is imperishable. None can destroy that infinite, imperishable reality. The infinite has no extinction. These bodies have an end. The embodied Self-is eternal, everlasting, infinite, indestructible, immeasurable. Hence fight O Bharata ! He who takes this as slayer or he who thinks this as slain neither of them know the Truth. For the Self neither slays nor is slain. He has neither birth nor death. Having become, He never Ceases to be. He is unborn, constant, perpetual, the Ancient One. He is never killed when the body is killed. O Partha, he who knows Him, the Atman as indestructible, immortal, unborn and unwaning, how can that man kill or cause to be slain ? A man casts away worn-out garments and wears new ones; even so, the embodied self casts away the worn out bodies and enters into new bodies. Weapons cut Him not, the fire burns Him not, waters wet Him not, the wind dries Him not. He cannot be cut, burnt, drenched, nor dried. He is constant, stable, immutable, eternal, all pervading.

This Self is not manifest; He is unseen, unthinkable, changeless; knowing truth as such, thou shouldst not mourn or grieve. It behoves thee not to bemoan, O mighty armed hero, even if thou thinkest this Atman as born constantly and dying constantly. For the inevitable law of Nature is death for the born and birth for the dead. Hence thou shouldst not lament for the unavoidable. Beings are nought before birth, after death again they are not; in between they manifest. Why then lamentation ? Some one sees Atma as a marvel; another speaks of it as a wonder, another hears it as astounding. Even after hearing, none comprehends That. This indweller in all bodies is immortal, unslayable, O ! Bharata thou shouldst not hence lament over all beings.

12. YOUR DHARMA IS TO FIGHT (31-38)

Also look to Thy duty before which thou shouldst not waver or tremble. For a Kshatriya, a warrior like thee, there is nothing higher than a righteous war. It has sought thee of its own-accord, opening for you the gate of heaven. O Partha, happy are the warriors that encounter such a battle! Now if, thou wouldst not wage this righteous war, then thou wouldst incur sin, duty-lost and renown. People will defame thee relating forever thy infamy. For a worthy hero, infamy is worse than death. Great Charioteers who highly esteem thy valour, will deem that thou hast withdrawn from the battle out of fear. Even thy well-wishers will blame thee. Thy enemies will say unutterable words decrying thy skill and what is there more grievous ? Slain, thou reachest heaven, victorious thou enjoyest earth. Stand up hence Kaunteya, determined to fight. Regard alike pleasure and pain, gain and loss, victory and defeat; wage battle for

battle's sake and thou wilt incur no sin. Thus I have taught thee Sankhya wisdom; hear now Buddhi Yoga.

13. BUDDHI YOGA (39-53)

Embracing Yogic wisdom thou shalt forsake action bondage. There is no loss here nor retrogression nor adverse effect. Even a little of this Dharma or righteous duty protects thee from great fear. The resolute soul is one-pointed, O joy of Kurus. The understanding of the irresolute is Many-branched and endless. The unwise indulge thus in florid words. O Partha, they take pleasure in Vedic words and dispute that there is nothing else. They are craving souls, looking to heaven for their goal. They consider birth as fruit of action. They specify distinct, exuberant rites and rituals towards enjoyment of pleasure, and lordship. Carried away by attachment to this enjoyment-lordship, they cling to pleasure and power. Their mind is not resolute and it does not settle in rapt meditation–samadhi. Satva, purity, Rajas, passion and Tamas, inertia are the three qualities dealt by Vedas. Rise above them, O Arjuna. Be free from dualities (good and bad, pleasure and pain etc.). Be ever a Satvic, constant in peace and harmony without ambition to acquire or secure; be soulful, self-conscious. To him who lives in God-consciousness and knows the Self as Truth, all the verbal scriptures are like a pool in a full flooded area. In work is thy right; never in its result. Let not thy action be fruit-motived; but adhere not to inaction. How to act ? Action do, yoga-fixed. What is Yoga ? Equality is Yoga. In success and defeat be equal-minded. O Dananjaya, far lower, is indeed action than Buddhi-Yoga, atonement of the intellect with the Self. Take

refuge in this wisdom of intuitive Self-consciousness. Pitiable are they who are fruit-motived. Buddhi is the discriminative will. It must be God-conscious in everything. Buddhi must be Yukta, in tune with the Divine Self. The Buddhi-yukta, man of intuitive understanding feels that God is behind all and foregoes here the duality in good and bad deeds. So yoke mind to Yoga; Yoga is skill in deed. Wise men with action born will abandon desire for results. Released from the fetters of birth, they reach that goal in which there is no evil and pain. When the will traverses the mire of ignorant delusion of I and mine, then thou attainest that state of inner satiety where thou art indifferent to book lore heard and yet to be heard. When doctrinal contradictions do not perplex thy intellect, when thou art not confused by the scriptural texts that thou hearest and when the Buddhi is absorbed in unwavering contemplation, then Thou livest in tune with the Self. That state is Yoga. This Yoga of Intelligent will culminates in self-fixity. Now the discourse turns towards the Self-Fixed Sage.

14. SELF-POISED YOGI (54-72)

Arjuna demands : O Kesava what is the sign of a Yogi who is Self-poised, self-immersed and firm Minded. That sage of steady wisdom, how does he sit, talk and walk ?

Sri Krishna replies: O Partha, Discording all cravings, mind born desires, he who is content in the Self by Self consciousness he is regarded as steadfast in wisdom. He is not agitated by pain. He hankers not after pleasures. He is free from lust, fear, and anger. He is regarded as the firm minded sage. He has a poised understanding. He is not attached anywhere to anything. He does not exult in joy

nor does he repulse pain; He is steady in understanding. Like a tortoise withdrawing its limbs, he withdraws his senses from all objects of senses; He is the sage of steadfast mind. He starves the senses of their food. His senses abandon relish for sensual objects. But longing still lingers in the mind and that too retreats on realising the supreme Self. O Kaunteya, the seer strives his utmost to subdue the senses; but the turbulent senses, carry away the mind violently. Controlling all the senses, and the mind he, who is fixed in me, knowing me as the supreme, his understanding is well established.

15. FROM STORM TO NORM

Attachment grows in man by constant thought of worldly-things. Attachment kindles desire, desire leads to anger. Anger breeds stupor or delusion; delusion brings confusion or bewilderment; the memory fails. By that reason is lost; intelligence is muddled, and every thing is lost. But the well-controlled man though he moves among objects of senses, that sage of self-governed serenity attains perfect peace. Peace destroys pains. The tranquil sage becomes steady within, quickly indeed. The unsteady lacks understanding; no understanding, no contemplation; no contemplation, no peace; no peace, no happiness. How can happiness dawn in peaceless minds? A boat in waters is tossed here and there, carried away by the wind. Even so the mind that roams after the senses carries away good understanding. Therefore, O mighty armed hero, his knowledge is steady who has restrained his senses in every way from the objects of senses. The Self-controlled Yogi keeps awake within when it is night to all beings. When beings are awake (to the sense-world), the sage sees the

night (of Samadhi-sleep). Behold the sea; water flows into it from all sides. Yet it is still and full; it does not overflow. Even, so the sage remains unmoved by the inrush of desires. He attains peace; but not he who hankers after desires. He who moves about abandoning all desires, free from craving, egoism and mineness, that sage attains eternal peace. This is fixity in God, God-conscious state, O Partha. He who realises this does not faint away; he is not deluded. Being, established in this, he attains atonements in God — Brahmanirvana – in which separate personal egoism is extinguished in the infinite Existence.

Here ends chapter two of the Gita

SANKHYA YOGA.

III. KARMA YOGA

16. ACT ACTIVELY (1-8)

Arjuna demands : O Janardhana, if you deem knowledge superior to action, then why do you yoke me, O Kesava, to this frightful action ? Thou confusest my understanding with conflicting words. Now tell me decidedly the unique path that would bring the highest good.

The Lord said : O sinless hero, As I have said before, there are two means of salvation in this world. The one is the path of Knowledge enumerated by Sankhyas; the other is the path of Works accepted by Yogins. Freedom from works, comes to no man by cessation of works. For none can pull on even for a moment without doing action; every one is impelled to act helplessly by the modes born of Nature. Restraining the organs of action, he who sits with mind dwelling upon objects of senses, the conduct of that bewildered man is wrong and unnatural. He is self-deluded.

O Arjuna, controlling the senses by the mind, he who continues to act with the organs of action, he who does Karma Yoga unattached to fruit, he excels. Do thy bounden duty; for action is better than inaction; even the maintenance of the body cannot go on without doing your work. No work, no living.

17. WORKS AND SACRIFICE (9-16)

The world is action-bound; Karma must be done as sacrifice; otherwise it binds thee. O Kaunteya, do Karma for the sake of Sacrifice free from any attachment. The Creator created mankind with Yajna, sacrifice, and thus spake of old: "By this ye shall propagate and prosper; this is the milker of all your desires." Foster gods by this and let gods foster you in return. Thus cherishing each other, ye shall obtain the Supreme. Adored and fostered thus by offerings, gods accord you the wished-for enjoyments. He who enjoys what is given to them by gods without offering them in return, is a thief indeed. Those who partake leavings of a sacrifice are released from all sins. Sinners who cook for themselves without offering to the Divine eat only evil. From food come beings; from the rain comes food; from sacrifice comes rain; from good deeds springs sacrifice. Karma rises from Sabda Brahman, the Veda and Veda from the Immortal God. So the all-pervading Brahman is established here in spiritual sacrifice. Thus rolls the wheel of spiritual evolution. He who follows not this wheel set in motion by the Divine will, evil is his life, sensual is his delight and vain is his effort, in vain he breathes here.

18. I TOO ACT (17-26)

Work does not exist for him who delights only in the

self, who is self satisfied, and fully self-content. By action he has nothing to gain; he has nothing to lose by inaction. He depends on nobody for any purpose. His life is fulfilled in the self. Hence continue to do the right work without attachment. For by doing work without desire or attachment man attains the supreme. For Janaka and other sages attained integral perfection by Karma only. Considering well the consolidation of the world at least, thou shouldst perform action. Whatsoever the best among men does is followed by others. The standard he sets up is pursued by the world at large. There is nothing for me to do in the three worlds. There is nothing unobtained or to be obtained by me. Yet I perform action.

I am ceaselessly engaged in action. If not, O Partha, people will follow my way and become idle. If I did not perform action, these worlds would perish and people will be ruined. I would then be the author of confusion and caste-muddle and I would destroy these people. The ignorant do works attached; let the wise do action likewise unattached, O Bharata, for the world welfare. Let not the wise distract the ignorant attached to action. On the other hand let them set an example by performing all actions with a balanced harmony.

19. SWADHARMA IS SUPERIOR (27-35)

All actions are done indeed by the qualities of Nature, everywhere. The deluded egoistic man thinks "I do everything." The Knower of Truth, O mighty armed, comprehends the traits and functions and is detached beholding how guna acts upon guna. He sees the interplay of gunas or traits of Nature in everything and remains unattached.

Befooled by the traits of Nature, the ignorant are attached to qualities and actions. The knowing ones must not unsettle these dull know-nots. Renounce all actions unto me. Off with selfish desire, egoism and mental fever and fight boldly. This is my teaching, my doctrine. Those who follow it with fervent faith, without cavilling, those men get liberated from Karmas. Those who cavil at my doctrine, and do not follow it, they are deluded in all knowledge, devoid of consciousness. They are ruined totally. Even the man of wisdom acts in consonance with his innate Nature. Beings follow Nature, of what avail is restraint and force ? In the senses abide liking and disliking, love and hatred of the object of senses. They are enemies; let none approach them. One's Natural duty though ill accomplished is infinitely better than alien duty. To die for one's Dharma is glorious; alien Dharma is fraught with fear.

20. CONQUER CRAVING (36-42)

Arjuna demands: O Varshneya, by what urge or impulsion, man commits sin though he does not want it ? He is coerced by what force ?

The Lord Says: It is craving; it is anger. They are of Rajoguna, passion. They are very sinful, ravenous. Craving Rajas is thy mortal foe here. Smoke veils fire; dust covers the mirror; the amnion envelops embryo; even so craving envelops knowledge. This craving is an insatiable fire. O Kaunteya, this is the perpetual enemy of sages, veiling knowledge. The senses, mind and intellect are its seat. Through these it deludes the inner soul shrouding knowledge. O Bull among Bharats, control first all the senses. Then slay this sinful evil which ruins wisdom and

realisation. They say senses are superior to body; mind is superior to senses; intellect is superior to the mind; He the Self is higher than the intellect. Understand this; know the one Beyond; restrain the Self by the Self; slay the foe in the form of Kama, craving, the enemy hard to conquer.

Here Ends Chapter Three Of Gita,
KARMA YOGA.

IV. YOGA OF WISDOM

21. AVATAR (1-14)

The Lord Says : This immortal Yoga, I taught the Sun, Vivasvan. Vivasvan taught it to Manu and Manu to Raja Ikshvaku. Thus handed down in succession, the royal sages know this Yoga. O Parantapa, this mighty Yoga was lost by long lapse of time. This great ancient Yoga is declared to Thee to day, this supreme secret, for thou art my devotee and my friend.

Arjuna Demands : Later is Thy birth and earlier the birth of Vivasvan. How am I to know Thy teaching of this Yoga at the beginning ?

The Lord answers : For me and thee many births have passed away. I know them all. O Parantapa, but not thou. I am verily unborn, imperishable Self, Lord of all beings. Yet controlling my own Nature, I incarnate through my Yoga Maya the mystic creative Force. O Bharata, whenever there is a languid decline for righteousness and unrighteousness rises up, I manifest my self. From age to age I emanate to save the good and slay the bad; to protect the virtuous and pull down the vicious and to reestablish Dharma, I incarnate from age to age. He who knows thus in true spirit my

advent and action, is not born again after leaving this body; he comes to me, O Arjuna. From passion, fear and anger free, filled with my consciousness, resorting me, purified by tapas and self-knowledge many attain my being, many become divine. I adoringly attend devotees in the same manner as they approach me. O Partha, all men tread in every way, my path alone. People who want success in action adore gods here; for action brings quick success in the human world. The four castes or social orders (spiritual, martial, commercial and servital) were instituted by me according to trait and duty, guna and karma. Though I am their author, know I am a non-doer, immutable. I do not change by creations. I am as I am, the unique One.

Actions do not bind or stain me. I crave not fruit of action. Actions do not bind him who recognises me thus.

22. KARMA AND AKARMA (15-22)

Thus knowing, the ancient seekers made efforts towards liberation. Do therefore thy dutiful action as did of yore. What is action, (Karma) and what is inaction (Akarma), even sages are puzzled to know. I will teach you such action which will make you free from evil. Action's way is hard to know; one must know clearly what is action (Karma), what is wrong action (Vikarma) what is inaction (Akarma).

He is hailed as a learned man by the wise whose enterprises are devoid of desire-motive, whose actions are consumed and purified by wisdom-fire. Abandoning attachment to action-fruit, ever content, hanging on none, ever free within, the sage though he is engaged in action, he acts not being ever poised in the peaceful self. He incurs no sin

here who works merely for the upkeep of his body, self-restrained, sans expectation, leaving all avarice, content with what comes unsought, transcending duality, free from ill-will, balanced in loss and gain, in success and failure, bereft of pairs, the wise man is not bound though active.

23. YAJNA, SACRIFICE (23-33)

The Karma of the liberated soul melts away; for he is well established in Self-knowledge; he is free from attachments; he acts with the spirit of sacrifice. His whole life is a Knowledge Sacrifice. Every thing in him is Brahman, God. God is the giving, God the ghee poured as oblation by God into the God-fire. God is to be obtained by God-conscious action. Some Yogins, perform sacrifice to Gods. Others offer sacrifice as sacrifice in the God-fire. Some offer in the fire of self-control hearing and other senses. Others offer as oblation sound and other sense objects into the Sense-fire. Still others offer actions of the senses and of the vital energy into the Yogic flames of self-control kindled by Knowledge. Some sacrifice their wealth, austerity, ascetic vows, knowledge and learning. The Pranayamins absorbed in breath-control restraining the vital air, offer inhalation in exhalation and exhalation in inhalation. Still others regulate their food and offer vital airs in vital airs. Know that these are ways of Yajna which burns all impurities. O Kuru-Best, those who partake the nectar of sacrificial offerings reach Eternal Brahman. Non-sacrificers cannot enjoy even this world. How then the higher Divine world? Varieties of Yajnas are thus spread out in the presence of God. Knowing thus, the secret of living and self-offering thou shalt be liberated from

bondages. Knowledge Sacrifice is indeed superior to material sacrifice. All actions ultimately culminate in Self-Knowledge.

24. FLAMES OF KNOWLEDGE (34-42)

Prostrate before wise Truth-Seers; serve them and enquire earnestly; they will impart real wisdom. By that wisdom O Pandava, one can be free from delusion. By that thou canst see all beings in thyself and in me too. Even if thou art the worst sinner, thou canst cross all sins and evils by the raft of Knowledge. O Arjuna, as the blazing fire burns fuel to ashes, wisdom fire too turns into ashes all karmas. There is no purifying force in the world equal to Knowledge fire. That Knowledge is experienced naturally in course of time by the Yoga Siddha. A self-controlled Seeker of faith and fervour is absorbed in That obtains Knowledge; having obtained Knowledge, he reaches very soon supreme Peace. The ignorant faithless doubter is lost to spiritual bliss. The Doubter is never happy in this world or in the beyond. Actions do not bind him, O Dananjaya, who sheds attachment to acts and fruits; by living in inner communion, he cuts off all doubts by the sword of Knowledge. He is Self aware and Karma does not bind that Self-conscious sage. Hence by the Knowledge sword cut asunder all mental doubts born of ignorance. O Bharata, take refuge in Yoga. Rise up, stand up and fight !

Here ends Chapter IV of the Gita,

YOGA OF WISDOM.

V. KARMA SANYASA

25. WORK AND RENUNCIATION (1-12)

Arjuna asked: O Krishna, Thou commendest renunciation of actions and also teachest Nishkama Karma Yoga (consecrated action). Tell me decisively which is better for me.

The Lord Spoke : Sanyasa and Karma Yoga both bring felicity. Of these the Yoga of action is better indeed than renunciation. O mighty armed Arjuna, He should be known as eternal Renouncer who neither longs nor hates. Free from pairs, he is free from bonds easily. The childish say Sankhya, Knowledge and Karma Yoga are different, not the wise.

Firmness in one accords the fruit of both. The state reached by Sankhya is also reached by Yoga. He has the discerning eye who sees them as the same. Sanyasa is hard to obtain by Non-Yogins. The sage dedicated to Yoga attains God quickly. The Yogayukta (one who lives yoked to God in the Self), the pure minded, conqueror of the self, master of the senses, who sees all beings as one in the self, though acting is not bound or tainted. He sees, hears, touches, smells, eats, walks, sleeps breathes, talks, answers, grasps or leaves, opens his eyes, closes the lids; with all these actions, the Yogayukta, the Truth-Knower, says "I do nothing at all." He holds that senses play with their objects. The lotus leaf is not stained by water. Even so the Yogin unattached, performs actions with God-consciousness and he is not stained by sins. Yogins bond-free, do Karmas for Self-purification with body, mind, intellect and even with their senses. The Yogayukta abandoning the fruit of actions attains ultimate peace, untrammeled, serene, permanent peace.

The Ayukta (one who is not in tune with the Self) attached to fruit, impelled by desires is bound. Yukta is one who lives in self-poised harmony and Ayukta is one who is not in tune with the Self and whose mind is not in accord with the inner Spirit.

26. THE PURE SELF (13-18)

The body is a stronghold of nine portals. The embodied Self rests in it happily, mentally renouncing all actions; Self-con trolled, doing nothing, nor causing others to do, ever quiet and tranquil. The Self Lord does not ordain any doership, deeds, nor attachment of deeds to fruit. It is Nature that acts. The all pervading Lord partakes in nobody's sin or virtue, ill being or well being; Ignorance envelops knowledge; hence beings are deluded. Unto them whose ignorance has been destroyed by Knowledge, a sun-like wisdom shines forth in them irradiating the Supreme THAT. Their intellect is absorbed in meditation. Intellect in That, Self in That, established in That, aiming at That, sins dispelled by the knowledge of That, satisfied in That–they do not return to birth in lower nature. Those men of wisdom have the equal Vision to regard the learned, refined scholar, the God-Knower, cow, an elephant, a dog, a dog-cooker as one in the self.

27. BRAHMA NIRVANAM (19-29)

Brahman or the Supreme God is ever pure, ever equal to all. Those whose mind is established in equality, cross the round of births here. Firmly Self-fixed, delusion-free resting in God, the God-Knower exults not when pleasure comes and sorrows not when pain comes. He is unattached to external contacts, finds happiness in the Self. His soul is

yoked to God; he lives in God-communion. He enjoys endless bliss. Pleasures born of contacts are only generators of pain. They have a beginning and an end. The wise do not delight in them, O Kaunteya !

He is a steadfast Yogi in inner communion, he is blissful, who can stand the shocks of lust and anger before the body falls. The Yogi attains Nirvana (freedom in God-consciousness) and becomes Divine (becomes Brahman). He is happy within, rejoices in the Self enlightened within. Rishis devoid of sins and dualities, Seers of self-control, rejoice in the welfare of all beings and obtain Brahma Nirvana. Self-realised Sages of inner control free from lust and anger, live in Brahma Nirvana. The Sage enjoys eternal liberation thus : He shuts out all contacts outside and external; he keeps his gaze between the eye brows, he equalises the breath going in and coming out– prana and apana; he keeps them moving within the nostrils; he controls the senses, mind and intellect; he is free from desire, fear and anger. Liberation is his highest intent. He further knows me as the Lord of all worlds, enjoyer of Yajna and penance and the good Friend of all beings. Thus knowing me as All in all, he attains untrammeled Peace.

Here ends Chapter V of the Gita
KARMA SANYASA YOGA.

VI. ADHYATMA YOGA

28. THE PROGRESSIVE YOGI (1- 10)

The Blessed Lord said : He is Sanyasi, he is the Yogi who performs his bounden duty without desiring action-fruit and not he who is without fire, action and rites. O Pandava, what we call sanyasa is verily Yoga. None can be a Yogi

without renouncing sankalpa or wilful intent. To the ascending Yogi, Karma is the means and to the ascended Yogi, Sama, quiescence, is the means of Self-realisation. Non-attachment to sense objects or actions, renunciation of all formative planning–this is the sign of an ascended Yogi. How to effect this ascent ? Let him elevate the Self by himself, by self effort; let him not lower the Self; the Self is the friend of the Self by conquering lower with higher Self. To one who has not conquered the lower self with the higher Self, to him the Self is like a spiteful foe. The peaceful Self-Master is equal to cold, heat, joy, pain, honour, dishonour etc. He is well poised in the Supreme Self, Paramatma. He is the Yoga Yukta harmonised in Yoga who is satisfied with his Knowledge theoretical and direct. He is self-fixed like an anvil. He is a master of the senses; to him earth, pebble and gold are the same. He is a dynamic witness to passing events. He has Samabuddhi; he regards with equal mind good friends, enemies, companions, the indifferent, the neutrals, arbiters, hatefuls, saints and sinners. He is a Samayogi who is distinguished by a broad equal vision and witness attitude. Alone, mind well controlled sans expectation and greed or grasping, let him practise Yoga in secret seclusion. How ?

29. SAMA YOGA PRACTICE (11-19)

The spot must be very clean, the seat must be neither very high nor very low. Kusha, grass-mat, deer skin and cloth must be spread one upon the other. There the Yogi must sit firmly establishing himself in one pointed mind, the intellect and the Sense-action must be subdued. Seated thus let him harmonise himself in atonement. This is for

self-purification. Trunk, head and neck erect, still and firm, gazing at the nose-tip, without looking around, he must look within. The serene self, fearless, established firmly in the vow of celibacy, restrained mind harmonised in me, let him sit having me as his supreme goal. The Yogi must keep his inner balance and equilibrium; the mind must be under his control. He must abide in me. Then he will get the peace that will lead him to everlasting freedom of Self-bliss. (Santim Nirvana Paramam). Yoga is not possible for the over-eater nor for the non-eater, poor eater; Nor is it possible for the over-sleeper nor for him that keeps over awake. He must be well balanced in food and rest, harmonised in works and efforts, in sleep and waking moderate. Such a Yogi destroys misery. Intellect held in check, he is steadfast in the Self alone. He desires not, craves not for anything. Such a Yogi is called Yukta harmonised in the Self. A steady lamp in a windless place flickers not. It is likened to a Yogi of subdued intellect practising the Yoga of Self-finding and Self-expansion.

30. SELF CONSCIOUS BLISS (20-28)

Where the intellect is controlled and tranquilised in Yoga Sadhana, where the heart sees the Self by Self-reflection, introspection, where the mind is satisfied in that self-seeing, where he enjoys boundless bliss grasped by purified intellect, transcending the senses, where he knows the reality, where he is well fixed in it and wavers not from that Self-state, where he seeks no more for other gains except for God within, wherein established he is not shaken even by heavy sorrow—that is called Yogic poise and let it be known as the means of severance from the grip of grief.

This Sama Yoga must be practised with strong unabated zeal and resolve. All the multifarious cravings of wishful intent, all sankalpas, must be totally renounced. The sense group must be thoroughly restrained from all sides by the firm mind. Little by little, by gentle means, progressively, holding mind firm by reason, harnessing the mind to Self, let him not think aught else. But mind is wavering, restless; it will wander hither and thither. Then and there restrain it and draw it inward and fix it in the Self, in the Self solely. The spotless Yogin of limpid mind whose passions are pacified, who is firm in self-peace, always God-conscious, he alone attains supreme ultimate happiness. Thus practising always, mind engaged in self-discovery, he becomes free from all evils and samskaras. He easily comes in contact with God and enjoys infinite ultimate bliss. What is the sign of this God-realisation ?

31. COSMIC CONSCIOUSNESS. (29-32)

The God-realised Yogin sees equal God-hood in all. The Individual established thus in Yogic harmony, sees Himself in all beings and all beings in himself. He realises Self–God in the collective God–Self. It is that God who is the I and me in all. He who sees Me everywhere, and everything in Me, I am not lost to him and he is not lost to me. For it is I that live in him and in all. The one-pointed Yogin who adores me abiding in all beings Arjuna, abides in me surely howsoever he may be engaged. The Yogi who has the equal collective vision of all in the self, regards all as his expanded Self, equal to himself, in weal or woe, he is the supreme All – Self harmonised – Sama Yogin.

32. BE A YOGIN, ARJUNA! (33-47)

Arjuna demands: O Madhusudana, Restless is my mind, unstable. This Yoga of equal vision–Sama Yoga–declared by Thee I could not grasp. O Krishna, the mind is verily restless, wavering, turbulent, strong, stormy, unyielding, harassing, wilful; I find it hard to control it even like the violent wind.

The Lord says : Undoubtedly, O mighty-armed hero, the mind is restless, hard to curb. But by sadhana, constant practice, O Kaunteya, it may be curbed by dispassion. I opine that Yoga is very hard for the man who lacks in self-control. By self-control, by progressive striving, by constant meditation one can attain Sama Yoga.

Arjuna Said: O Krishna, suppose a man has faith; but his mind is fickle, unsubdued. He does not succeed in Yoga. What becomes of him ? Does he fall from both-Karma and Yoga ? Is he lost like shattered clouds supportless ? O mighty-armed, is he deluded on the Divine Path ? What becomes of the future of a failure in Yoga? O Krishna, dispel this doubt of mine ? There is none else who can clear this doubt.

The Lord Said : Partha, there is no destruction for him here in this life nor in the next life. None who does an auspicious act ever comes to grief. He who falls from Yoga attains the world of virtuous merit, lives there for countless years and then he is born in pure and prosperous home. Or he is born easily in a family of enlightened Yogins. But to attain such a birth in this world is very rare. There he regains the knowledge attained in his former birth and strives further towards perfection. He is borne on the path

of Yoga and transcends Sabda Brahma, Vedic lore. Striving hard, freed from sins, progressively perfected in several births, he attains at last the supreme status of Godhood. Yogi is greater than asceties; he is more than men of knowledge; much more than men of action. Hence become a Yogi, O Arjuna. Even among all Yogins I deem him as the best whose inner soul is merged in me, and who worships me with sincere faith.

Here Ends Chapter VI of the Bhagavad Gita

ATMA SAMYAMA YOGA.

VII. JNANA VIJNANA YOGA

33. MY NATURE (1-8)

The Lord Said: Hear O Partha, how you can integrally know me, without doubt, by practising Yoga taking refuge in me and mind fixed in me. I shall teach you fully the direct and the indirect Knowledge–the Aparoksha Jnanam and Paroksha Jnanam. After knowing that, nothing remains to be known here. One in a thousand among men strives after perfection. Even among the successful strivers rarely some one really knows me. My Nature, Prakriti, has eight functional divisions here: Earth, Water, Fire, Air, Ether, Mind, Intellect and Egoism. These are my Lower Nature. O Mighty-armed, My higher Nature is different from it; It is the very soul, life-element supporting the world. Know that these two Natures or Prakritis are the womb of all beings. I am the source and dissolution of the whole world. There is nothing higher than Me, O Dhananjaya. All the worlds are strung in me like beads in a string.

34. I AM EVERYTHING (8 - 15)

In water I am the tasteful essence; In moon and sun I am the light; In all the Vedas I am the Pranava, AUM. In the Ether I am the sound. In men I am manliness. I am the pure fragrance of the earth. In fire I am the Splendour, I am the Life of all beings, I am the flame of penance in the austere. Know me, O Partha, as the immortal seed of all beings; I am the intelligence of the intelligent, splendour of the splendid. Of the strong I am the strength devoid of desire and attachment. In all beings, I am the desire, not contrary to Dharma. Whatever is pure, passionate or dull know that mode is from me: not I from that. Deluded by these three modes of Nature, the world does not see me distinct from them as the immutable Beyond. Indeed this divine illusion of mine caused by the three modes is difficult to cross. This Maya is crossed by them alone who take refuge in me. The mean wrong doers, erring fools, lowest among men, do not seek me. Their wisdom is robbed by illusion, and they cling to undivine nature.

35. THE JNANI-BHAKTA (16-30)

Four sorts of virtuous people adore me, O Arjuna–the afflicted, the earnest seeker of knowledge, the seeker of prosperity, and the wise seeker, O Heroic Bharata. Among them excels the Jnani who lives in tune with me, always firm in my love, single minded in devotion to the Unique One. I am exceedingly dear to the Jnani and he is very dear to me. All these spiritual attempts are very noble indeed. But I hold the wise man as myself. In me alone he is, rooted steadfast in mind and he regards me as the highest goal. After several births a man of wisdom emanates and he draws

near me. That great soul is very rare and hard to find who realises that all that is, is Vasudeva, the omnipresent Lord. Knowledge distracted by this or that craving, men seek other gods, follow this or that ritual according to their propensities. Sincerity is the measure of worship. Whosoever worships whatsoever form with sincere faith, I make that moveless faith still deeper and stronger. The Small-minded men enjoy petty results. Deva-worshippers go to the Devas; but my worshippers obtain myself. I am the supreme One, immutable, matchless, Splendid. I am unmanifest, ever as I am. The ignorant think I have assumed a limited manifestation in a limited form. They do not understand my higher aspect. Veiled by my Yoga Maya, I am not seen by all as I really am. I am unborn, deathless; the deluded do not understand me, O Arjuna; I know all beings past present and future; but none knows me, O Bharata. Parantapa, deluded and bewildered by dualities born of likes and dislikes, all beings are subject to illusion at birth. But men of good deeds whose sins have been washed off, freed from the confusion of pairs, worship me with steadfast equipoise. They who take refuge in me striving for freedom from death and dotage, they realise the integral aspect of God and full knowledge of the Self and divine works. They comprehend God in the Self who acts through Nature. The steadfast who know me as the substratum of elements, gods and sacrifices, know me even at the time of passing away.

Here ends Chapter VII of the Gita

JNANA VIJNANA YOGA

VIII. AKSHARA BRAHMA YOGA

36. REMEMBER GOD (1-8)

Arjuna demands : O Purushottama, what is That Brahman? What is Adyatmam ? What is Karma or action ? What is called Adhibhutam and Adhi Daivam ? O Madhusudana, in this body, who is Adhiyajnan and how ? How do the self-controlled know Thee at the time of departure ?

The Lord answered: The Brahman or God is eternal, imperishable, supreme. His own Nature is Adhyatmam or substratum of the Self. The offering which enables the creative emanation of beings is called Karma or action. Adhibhutam, the substratum of elements is perishable. Person or the Soul is the core of Divine energy, Adhi Daivatam; it is the Divine part of man. O best of the embodied, I am the sole core of sacrifice in this body. I am Adhiyajna in all bodies. He who leaves the body at the end, remembering me as the Supreme, he surely attains my status. He attains my Bhava, my being. The last thought determines the coming birth. O Kaunteya, one resorts to the form or being which he constantly remembers at the last hour while he leaves the body. Hence remember me always and fight on. Thou shalt come to me, surely when your mind and intellect are concentrated in me. The mind must be habituated to meditate on me always. The consciousness must not roam about. By steadfast meditation O Partha, one attains the Supreme Divine Spirit, the Paramatman.

37. SUPREME STATE (9-16)

The mind must be steady, shakeless, faithful, sincere. The breath must be fixed between the brows by the strength

of Yoga. The Yogin must remember the Ancient One, the omniscient Sage, the All-sustainer, the Sun-Effulgent beyond darkness whose form is beyond mental conception. Remembering Him at the time of death, one reaches that Supreme Purusha. That is the highest reach of the soul. Vedic seers declare it as the Imperishable Truth. Sages practise Brahmacharya aspiring after That. Self-controlled, passion-free saints enter that stage. I shall relate to thee that state:

A Yogin departs thus from the body; He controls all senses of action and cognition which are the gates of the mind. He fixes the mind in the heart and life-breath in the cerebrum. His soul is steady in meditation. He utters AUM, the single word of God. *Aum Iti Ekaksharam Brahma.* He firmly remembers me as the goal of Existence. He attains the supreme Divine State as he leaves the body thus.

O Partha, I am easily attained by him who remembers me with undiverted mind steadfast in inner-communion. Birth is painful and fleeting. Great souls who have attained me take no rebirth. For they reach integral perfection. O Arjuna, all are subject to rebirth, even those who have attained the Brahmaloka. They are obliged to return. But, O Kaunteya, he who attains Me is not subject to rebirth.

38. THE PATHS OF LIGHT AND DARKNESS (17-28)

Day is evolution, Kalpa and night is involution, Pralaya. There are four aeons or Yugas which number 43,20,000 years. Thousand such ages make a day for Brahma, cosmic day of evolution. And thousand such ages form the night of involution. During cosmic evolution beings live and flourDuring the dark cosmic involution beings sleep in

nescience like sprouts in seeds. There is a mystic, unmanifest principle from which beings proceed and flourish during the cosmic day and they dissolve into it during the cosmic night. The day evolves and the night dissolves life. Beings are caught in the wheel of evolution and involution. O Partha, the teeming millions inevitably emerge from the Unmanifest during the cosmic day by the urge and force of Karma. There is another higher entity which is the ancient, mystic, eternal everlasting Reality. It remains undestroyed when beings are destroyed. It is the ever-enduring supreme imperishable Truth. That is the goal of life reaching which there is no return. That is my supreme abode–Param Dhamam. The supreme Purusha lives in all and all live and have their being in Him. He is obtained by exclusive devotion.

I shall impart to you now, O Bharata, the time of departure the return or non-return of Yogins. There are two paths taken by the soul : one is Devayanam, Uttara Margam or the path of light or Northern path. The other is the Pitriyanam, Dakshina Marga or the path of ancestors, Southern path or the path of darkness. The first is the path of light, fire, day, bright fortnight, the Sun and Northern solstice. God-conscious Yogins attain this path. Self-realised sages or Jivanmuktas are divinised by this path. The Southern solstice, Dakshinayana has six dark months. The Yogin who follows this path passes through lunar light, through smoke, night, dark-fortnight and returns back to earthly life. These two paths of light and gloom are always there. Light leads to non-return and gloom to return. O Partha, the Yogin who knows these two paths clearly is not deluded. O Arjuna, be fixed in Yoga or inner communion always. The scriptural study, sacrifices, austerities and gifts carry their

respective effects. But the pure Yogin transcends all these and attains the primal supreme Bliss from which there is no return to this world of darkness and misery. The Yogin walks the path of Light to God-Bliss.

Here ends Chapter VIII of the Gita

The Yoga of Eternal Divinity

AKSHARA BRAHMA YOGA.

IX. YOGA OF ROYAL SCIENCE

39. ROYAL SCIENCE (1-15)

Chapter 9 and 10 lead the Soul to the cosmic vision of the Divine. The Lord reveals to us the Royal Science, the kingly knowledge and the secret of attaining it by love.

"Arjuna, you are not envious; I reveal to you anon, the top secret and also the wisdom and intuition by knowing which you will be free from evils.

This Royal Science, this Royal Secret is a great purifier. It is easy to do. Its result is everlasting and its realisation direct. O Partha, scorcher of foes, devoid of strong faith in this Dharma, people do not attain me and they return to this world of pain and death. I the am being: all are my becomings. All this world is pervaded by my ineffable, mystic energy forms. They abide in me. I do not depend on anything. Everything depends on me. I am beyond time and space. Beings are not in me. Behold my yogic-might ! I uphold beings, but do not dwell in them; beings are cherished by my Self, their efficient cause. The mighty wind wandering everywhere is ever poised in the Ether. Even so, all beings rest in me; know this. O Kaunteya, all beings merge in my Nature at the end of Cosmic

evolution. I bring them forth again when the cycle begins. Kalpa evolves; Pralaya dissolves beings. God is supra-cosmic; not extra–cosmic. Everything is His extended-Self."

"Leaning upon my Nature, my cosmic force, I emanate again and again. The aggregate of beings are helplessly held in the grip of Nature. O Dhananjaya, these acts do not bind me. Unattached to these acts, I sit indifferent, unconcerned. Under my supervision, Nature brings up these phenomenal things moving and unmoving, mutable and immutable. O Kaunteya, by this cause, the pulsating world revolves and evolves. I am the Lord of all beings. Fools do not know my higher Godhead. They disregard me clad in human.

They are bereft of pure consciousness, possessed by Asuric and Rakshasic nature. They are devilish, undivine, senseless. Vain are their hopes, vain their deeds and futile their knowledge deluded by the deceitful lower Nature who holds them in her grip.

But great souls live in my divine nature. They adore me with a single-minded devotion, with undeviating fervour. They know me as the immortal source of beings. Firm in their vow and fervour they sing my glory. They strive after my grace. They prostrate before me with devotion and worship me ever steadfast in yoga. Others adore me with knowledge sacrifice, knowing me as the One that is the all, as one in Self and variously manifold in manifestation.

40. WHO AM I? (16-25)

I am oblation. I am sacrifice, offering to ancestors. I am the healing herb. I am mantra, ghee, flame and I am the offering. I am the father and mother of this world, the

Sustainer, Supporter, venerable Ancestor, Purifier, the one worth knowing. I am the Aumkar, I am Rik, Sama and Yajur Vedas. AUM is the seed word, the soul's eternal symphony. (A= **Virat** the gross, external. U=**Taijas**, spirit of the subtle internal M=**Prajna,** spirit of omnipresence). I am the goal, support, Lord, Witness, Abode, Refuge, Friend, Origin, Dissolution, Foundation, Treasure-house; and imperishable seed of things. I am heat; I pour forth the rain and hold it back. I am Death, I am immortality, I am existence and nonexistence, aught and naught, is and is-not. I am the ineffable cosmic mystery. Knowers of three Vedas, soma-drinkers, purified from sin, worship me by sacrifice and pray for lead on the path of heaven. Being holy and virtuous, they reach the heaven of Indra (the lord of gods) and enjoy the divine felicities of heaven. In the wide Paradise they exhaust enjoying their well-merited delight and enter back the mortal world. Thus the followers of the triple Veda-Dharma attain what they desire, go up and come down.

People who think of me and nothing else and adore me with single-minded faith, they live in tune with me. I take care of them and bear with zeal their welfare. I give them security for the present and future. O Kaunteya even those devotees who worship other deities with faith (though not methodically) worship me alone. For, I am the Lord and enjoyer of all acts of sacrifice. Not knowing me in reality they fall back to worldly life.

Adoring gods they go to gods; adoring manes, they go to the world of manes. Spirit worshippers attain spirits. But my worshippers come to me.

41. MY LOVER PROSPERS. (26-34)

A leaf, a flower, a fruit or water offered with sincere love by the pure minded–that I gladly accept. Thy act, food, offering giving austerity–whatever that be, O Kaunteya, do it as a consecration to me. Then thou shalt be free from the good and bad results, free from action's bonds. Thou shalt be firm in the Yoga of renunciation of desire and egoism. Thus liberated, thou shalt come to me.

I am the same in all beings. I am impartial, none is hateful or dear to me. But I live in them that worship me with love and they live in me.

Even the man of misdeed, if he worships me and me alone, he must be regarded as a good man, for he has rightly resolved. He soon becomes a virtuous soul and attains lasting peace. Know this as assured, O Kaunteya, my devotee is never lost. A woman, a merchant, a servitor or one of sinful birth, anybody taking refuge in me attains high state. What need is there to speak then of Brahmins who live in God–consciousness and royal sages ? Their salvation is assured. This world is indeed fleeting and unhappy. Having attained this, worship me. Be my-minded, my devotee, sacrifice everything for me; adore me alone. Be steadfast in inner communion, self attuned to me. Regard me as the supreme and thou shalt come to me surely.

Here ends Chapter IX of the Gita

RAJAVIDYA RAJA GUHYA YOGA,

Yoga Of Royal Science.

X. VIBHUTI YOGA

42. YOGA OF DIVINE SPLENDOUR (1-11)

42. LISTEN AGAIN

Thou art my lover; I wish thy welfare and speak out the supreme word; listen again. O mighty armed hero, I am the origin of gods and great sages. Even celestial hords and sages know not my origin. I am devoid of birth and beginning. I am the Lord of worlds; he who knows me thus, he is among mortals, undeluded; he is sin-free.

Reason, knowledge, clear understanding without confusion, forgiveness, truth, self-control, equipoise, joy, pain, birth, death, fear, bravery, non-injury, equality, contentment, askesis, beneficence, fame, blame–all these various qualities of humanity, proceed from me alone; The seven sages (Vasishtha, Marichi, Attri, Angiras, Pulastiya, Pulaka and Kratu), the ancient Four (Sanaka, Sanandana, Sanatana, Sanat Kumar) and Manus (Swayambhu, Vaivasvata etc.) are born of my intellect and imagination and from them proceeded people of this world.

He who knows thus, my manifesting glory, my Yogic power in fact, he too is firmly established in Yoga, undoubtedly. I am the source of all. Everything evolves from me and functions by my cosmic force. Knowing this, the wise worship me by meditation. Their mind thinks of me; their life lives for me; they breathe in my consciousness. They are absorbed in me. They teach my glory to one another, they constantly talk about me and they are content and overjoyed; steadfast, united in Yoga, they worship me with love. To them I accord the Yoga of discrimination by which they attain me. Out of compassion, I destroy their

darkness born of ignorance by the effulgent lamp of wisdom dwelling in their heart as their very Self.

43. MY GOD ! (12-17)

Arjuna Prays :

Thou art the supreme Divine, highest abode, Purifier, Eternal, Divine Purusha the Ancient God, unborn, omnipresent. The Divine Sage Narada, and all Rishis, Asita, Devala, Vyasa have hailed Thee as the highest. Thou too tellest me likewise. O Kesava, all Thy words I believe as true. Neither gods nor Titans could understand the glory of Thy manifestation. O Bhagavan, Thou alone, verily knowest Thyself by Thy Self; O Purushottama, Ultimate Reality, Cherisher of beings, Lord of creatures, God of gods, Ruler of the World ! I aspire to hear Thy entire divine glories by which Thou pervadest and sustainest all. Please reveal me Thy splendour fully. How shall I imagine Thee, think over Thee and know Thee ? In what aspects, O Yogin, or in what things, shall I think of Thee Lord Almighty! Tell me in full, O Lord, Thy self–Yoga and Self-glories, O Janardana ! For thy words nectar-sweet never cause surfeit.

44. I AM ALL (18-42)

The Lord proclaims : Good ! I will narrate to Thee my important Self-Divine glories. For O Best of the Kurus, there is no limit to my extensive glory; Listen.

I am the Self in the heart of all beings. I am the origin, middle and the end of all beings. I am Vishnu among Suns, I am the lustrous Sun of lights. I am moon among stars, Marichi, the Storm-god among winds. I am Sama among Vedas, Indra among celestials, Mind among senses, and Consciousness in beings. I am Shankara among Rudras,

Kubera, the King of wealth among Yaksha Guardians and the terrible Rakshasas, Fire among Vasus, Meru of peaks, Brihaspati among priests, Skanda among army chiefs, ocean among water-sheets, Brigu among maharshis, Om among speeches, Japam among Yajnas, Himalayas among mountains. Pipal among trees, Narada among divine sages, Chitraratha of Gandharvas, Kapila muni among Siddhas.

I am Ucchaisravas (Indra's steed) among horses sprang from nectar; Airavata (Inidra's) among elephants, Monarch among men. I am thunderbolt of weapons, Kamadhenu among cows, cupid among progenitors, Vasuki among serpents, Ananta among snakes, of water beings Varuna, of ancestors Aryama. I am Prahlada among Daityas; Time among Time registers or measurers. Lion among wild animals, Garuda among birds. I am Winds among speeders.

I am Rama among warriors (weapon-bearers) ; I am shark among fishes, Ganges among streams. I am the source, middle and end of creations. Of sciences O Arjuna, I am Self-knowledge. I am the true logic in disputations. I am A among letters and dual among compounds. I alone am the deathless Time. I am the all-faced dispenser of results; the all devouring Death, the Generator, all that is to become, Prosperity of the prosperous; I am Fame, Wealth and Speech among women (Kiriti, Sri, Vak) Memory, Intelligence, Firmness, Forgiveness and Patience. Among Vedic hymns, I am Brihatsama, and Gayatri of rhythms. I am Margasirsha (November–December) among months and floral Spring among seasons. I am dicing among gamblings. I am the splendour of the splendid. I am Victory, Industry, goodness of the good, Truth of the truthful. I am Vasudeva among Yadus, Dhananjaya among the Pandavas, Vyasa among

Sages, Sukra among poets. I am the sceptre of rulers, rod of punishers, polity of conquerors; Silence of secrets, wisdom of the wise. Arjuna I am the seed for all beings; moving or fixed nothing exists in the world, without my Will. There is no limit to my divine splendours, O Parantapa, just a brief statement of my glories has been given to you now. Whatever here is splendid, prosperous, flourishing or powerful, know that as a manifestation of my Splendour, my Almighty glory. These details O Arjuna, do not matter. Know this; I stand firm supporting this entire life–world with one fragment of my Self.

Here Ends Chapter X of the Gita
VIBHUTI YOGA

XI. COSMIC VISION OF GOD

45. PSYCHIC SIGHT (1-9)

Chapter XI is a revelatory symbol of the Self-Truth taught by the Lord to His chosen instrument. Arjuna demands:-

"Thou hast been gracious enough to favour me with the highest secret of the Self which has dispelled my delusion. I have heard from you the becoming and dissolution of beings, O Lotus leaf-eyed Lord, and also Thy infinite glory. O Parameswara, I aspire to see Thy Divine form as Thou hast described it Thyself. If thou thinkest that I will be able to see That, O Lord, Master of Yoga, then reveal to me Thy Self so mystic and endless."

The Lord Said: "Behold, O Partha, my forms hundredfold and thousand fold of various kinds, divine, of countless colours and shapes. Behold Aditya's (12 Suns), Vasus

(8 Rich Lords), Rudras (11 Destructive forces), Asvinis (Twins who heal), Marutas (7 wind-Gods). Behold O Bharata, many marvels which you have never seen before. Behold here all at once, O Sleep's Master, the world still and moving centered in my body and whatever thou desirest to see. But with human eyes alone it is not possible to see or grasp me. I accord thee the psychic Sight; Behold my Yogic Lordship.

Sanjaya Said: O King, thus speaking, Hari, the Master of Maha Yoga manifested His wonderful cosmic form before Arjuna.

46. REVELATION WONDERFUL (10-14)

Magnificent, terrible, Splendid, marvellous ! Infinite Godhead is made visible. Arjuna sees innumerable mouths, eyes, marvellous revelations, adorned with numerous shining ornaments of beauty, armed with uplifted weapons, wearing shining garlands and garments, fragrant with perfumes all divine wonderful, resplendent, endless faces turned in all directions. As if thousand suns rose up all at once in the sky–so effulgent is the mighty *One,* the God of gods. Pandava sees in His body the multitudinous world *a la fois*. The wonder–struck Dhananjaya with joyous uprising hairs bowed down his forehead to the Divine and with folded palms cried thus :

47. I BEHOLD O ! (15-31)

I behold, in Thy body, O Lord, all the gods, groups, and species of beings; I see Lord Brahma seated on the lotus, Rishis and celestial serpents. I see in Thy limitless form numberless arms, bellies, mouths, eyes, faces. I see Thy

infinite personality in all directions. There is no end, middle or beginning to Thee, O cosmic wonder-form ! I see Thee as a mass of effulgent radiance with glaring crown, mace and discus, dazzling like fire and sun.

Thou art the splendid mass of luminous energy. Thy glory is immeasurable. Thou art the Supreme, immortal, the ONE worth knowing. Thou art the cosmic foundation and treasure store. Thou art the imperishable. Guardian of Eternal Dharma, the Ancient one, the upholder of Virtue, the immortal Purusha. Thou art without beginning, middle and end. Thy power is infinite. All things begin, exist and end in Thee. With numberless arms Thou embracest all. The sun and moon are Thy eyes. Thy mouth is blazing aflame. Thy Self effulgence consumes the world. Thy awful form alone fills heaven and earth and mid space and all regions. O Mahatma, the three worlds tremble with fear before Thy form of terrible wonder. The celestial hosts enter into it. Some in fear pray with folded palms. Great sages and Siddhas hail Thee chanting "May there be auspicious peace!" Their heart brims with prayer. Rudras, Adityas, Vasus, Sadhyas, Visvedevas, Asvins, Maruts, Ushmapas and hosts of Gandharvas, Yakshas, Asuras, Siddhas, Gods, giants and titans all gaze at Thee in amazement. O Mighty armed Lord, Thy cosmic form shows many mouths, eyes, many arms, thighs, bellies, feet and terrible fangs. I am terrified and all the world too, to look at this frightful form. Dazzling in multi-colours, with mouths gaping wide and large with blazing eyes. I see Thy form touching the sky, O Vishnu. I am terrified within; I find neither peace nor courage.

I am dazed; I know not directions; I do not feel comfortable having seen Thy terrible mouths with dreadful teeth

blazing and belching forth deluging fires. Mercy, mercy, O Supreme Lord, Abode of the World ! All the sons of Dhiritarashtra, Bishma, Drona, Karna, all monarchs and chiefs on our side–all rush into Thy mouths with terrible teeth! Frightful scene! Some are sticking in Thy teeth-gaps ! Their heads are pulverised and powdered! Like torrents of turbulent rivers rushing towards the ocean, these royal heroes of the human world enter Thy flaming mouths. Like moths rushing headlong into kindled flames for their death, these people rush into Thy mouths for destruction. Thou lickest up swallowing the worlds on every side with Thy flaming mouths. Thy brilliant glow fills all the world with burning radiance. O Vishnu ! the whole world is baked in Thy fearful flaming energies. Tell me who art Thou that hast assumed this frightful, terrible form ? Salutation O Supreme God ! Have mercy on me, I want to know Thy origin. I know not the will of Thy deeds.

48. I AM KALA (32-46)

The Lord said: "I am Kala–Time the mighty world-destroyer. I have come forth to annihilate the world. Even without Thee, all these warriors ranged in battle on the opposite side there shall perish. Therefore stand up; fight; conquer the enemies; enjoy the kingdom full of riches and attain fame. I have slain these beforehand. O left-hand archer, *be my simple tool,* my humble instrument. Drona, Bhishma, Jayadratha, Karna and other heroes–all have been slain already by me. Up and fight: thou shalt conquer the enemies in the war."

Having heard Kesava's words, Arjuna, trembled with fear, and bowed with folded arms, shaking with fright, voice choked he thus addressed Sri Krishna.

"O Hrishikesa, it is but meet that the world delights and rejoices in hailing Thy glory ! The demons scatter away in wild confusion in all directions. Assemblies of Siddhas bow down to Thee, rightly. Why not ? For Thou art greater than Brahma the Primeval Maker; Thou art, O Mahatma, Infinite. Lord of gods, Abode of the universe; Thou art immutable, Indissoluble the Being and non-being; Thou art That which is supreme. Thou art the Primal Divine, the Ancient Person, the originator of Godhead, the sublime resting place of this cosmos, the knower, That which is known, the highest status; this universe is Thy omnipresence, O Infinite Form!

Thou art Vayu, Yama, Agni, Varuna, Moon, Prajapati, Brahma, Grand-grand Father, Salutations a Thousand times ! Again and again and yet again salutations ! In front I bow, behind I bow, from every side I bow, O All, Infinite Power and limitless Strength, Thou pervadest All. Thou art every one. Presuming Thee as my human friend, ignorant of Thy Divine majesty, heedlessly or by intimate affection, I have called Thee "O Krishna, Yadava, O my Companion ! In sport, in bed, while sitting or eating in private or in public, I might have spoken in negligent error, in careless jest, I might have shown Thee disrespect. Forgive My shortcomings, I implore Thee, O Immeasurable Splendour ! Thou art the Father of this world moving and unmoving. Thou art the adorable Master, more than Master. None surpasses Thee, none equals Thee, Who can be greater than Thou ? Thou art unmatched in the three worlds, the sole, solemn object of worship, incomparable ! Therefore I prostrate before Thee. I bow down to Thee with body bent in humility. I seek Thy mercy, adorable Lord ! As a father forgives

his son, a friend his friend, a lover his beloved even so bear with me, O Lord !

I have seen Thy wonder never seen before. I am thrilled, overjoyed. Yet my mind is troubled with fear. O God-head, please show me that other, usual form. O Deva, Lord of Devas and Abode of the World of beings, I wish to see Thee as before with crown, mace and discus, with four arms, O Thousand-armed Universal Form !

49. ONLY LOVE CAN SEE (47-55)

This form, O Arjuna was revealed to thee graciously; for I am well pleased with thee. This sublime form has been manifested by my Atma Yoga, my Yoga-Shakti; It is full of Splendour, It is my luminous original cosmic-energy-form which none but thee has seen. It is the form of my Self-Spirit. Not by Vedic-Study, Yajna, sacrifice, gifts, rituals, nor hard penance can this form be seen in the human world. None saw it except thyself, O great hero of the Kurus. Fear not; be not bewildered at this my terrible form. Be free from fright; be delighted in heart and behold again my familiar form.

Sanjaya said: Having said this, Vasudeva showed his own gentle form again to Arjuna. The great-souled One consoled him who was terrified.

Arjuna said : "O Janardana, I am now composed and restored to my own nature on seeing again Thy gentle human form. I am normal now."

The Lord said: "This cosmic form of mine seen by thee now is very difficult to see. Devas ever long for this vision. Not by Vedic scriptures, fiery penance, by gifts nor by sacrificial offering can any one see me in this aspect as you

have seen. O Parantapa (Scorcher of foes), I can be seen like this only by single minded devotional fervour. By love alone can I be seen, known in reality and entered into. He who does my work (with a spirit of dedication), he who adores me as the Supreme, my ardent devotee, attachment-free who has no enmity towards beings, he surely attains me, O Pandava !"

Here ends Chapter XI of the Gita

VISVARUPA DARSHANA YOGA,
Yoga of Cosmic Vision.

XII. BHAKTI YOGA

50. PSYCHIC LOVE (1-12)

Arjuna said: Devotees ever attuned to Thy Will adore Thee; others worship within, Akshara and Avyakta, the Eternal unmanifest Impersonal God. Of these two who are better versed in Yoga ?

The Lord said: Fixing the mind in me, steadfast in psychic union, deep in high faith and fervour, sincere in devotion such Bhakti Yogins I hold as best. The Impersonal God is imperishable, indefinable, unmanifest, Omnipresent, unthinkable, immutable, immovable, Eternal, ever steadfast, as it is. Jnana Yogins meditate upon this Impersonal God equipoised in mind restraining the senses everywhere intent on the welfare of all beings. Such Jnanis too come unto me. Great is the trouble and travail of those whose minds are set on the impersonal God which is painful and hard to reach by embodied creatures.

The single minded Yogins who renounce all actions in me, regarding me as the supreme goal, meditate worshipping

me. Partha, I save them from the ocean of deadly, mortal Samsara whose minds live in me. I become their saviour very soon. Keep the mind firm in me. Place the intellect in my thought. Live in my consciousness alone; then thy higher progress is assured.

If you have no will power to fix the mind in me, then by constant Yoga Sadhana seek to reach me, O Dhananjaya ! If you cannot practise even this Yoga, dedicate yourself to do my actions and serve me sincerely. Even by doing actions consecrated to me thou shalt attain perfection. If you are unable to do even this much, take refuge in inner communion, control the self, and to me renounce the fruit of all actions. Indeed Self-Knowledge (Atma Jnanam) is better than any other practice. Meditation is better than Jnana; to renounce the fruit of action is better than meditation and renunciation brings untrammeled peace.

51. MY DEAR LOVER (13-20)

Who is the Bhakta exceedingly dear to the Lord ? He says: "He hates none, he is balanced in pleasure and pain; he has a forgiving nature. He is ever content, always steady in Yoga, meditation, inner-communion, self-controlled, firm in self resolve, such a lover is dear to me and his mind is offered to me. The world is not afraid or afflicted by him. He is not afraid of the world. He is free from pleasure and pain, fear, envy and worry–that lover is dearest to me. He is free from wants; he does not depend upon any one. He is pure, skilful, capable, unworried; he renounces all egoistic enterprises. Such a lover is dear to me. Joy, hate, grievances and desires do not affect him. He is unconcerned, indifferent to dualities; he renounces good and bad–such a

devotee is dear to me. He is equal to friend and foe, to honour and dishonour, cold and heat, pleasure and pain–such an equal-minded lover is very dear to me. He has no attachment to anything except me. Praise and blame are equal to him. He is silent, content, satisfied with anything and any status; homeless, not attached to any place, steady minded–such a devotee is very dear to me. Those who follow the immortal Dharma stated above with faith regarding me as their highest goal, they are real devotees and they are very dear to me.

Here ends Chapter XII of the Gita,
BHAKTI YOGA.

XIII. FIELD AND ITS KNOWER

WHAT IS KSHETRA OR FIELD?

52. THE FIELD (1-6)

The six subsequent chapters of the Gita bring to light the Knowledge that raises man from a life in the lower nature to a transformed life in the higher divine nature. The Purusha involved in Prakriti slowly transcends it and reaches Purushottama. Arjuna said : "O Kesava, I wish to know clearly Prakriti, Purusha, Kshetra, Kshetrajna, Jnanam and Jneyam". Sri Krishna explains to Arjuna these terms. "This body, O Arjuna is called Kshetra. Sages call the Knower in this body as Kshetrajna. In all Kshetras, I am the sole Kshetrajna or Knower of the field. He who knows this from within is Kshetrajna or Knower of the field. Know O Bharata, that I am the Knower of the field in all fields, that I am the Self in all bodies, the Spirit in the matter, the Purusha in all forms of Prakriti. Knowledge is knowing of the Field and its knower; this is my conception of Knowledge or Jnana.

Hear from me now, in brief about the field, its nature, its changes and its origin and also who the Knower is and what His powers are ! This truth was sung by Rishis severally in various meters and also expounded by the Brahma Sutras of Vyasa in suggestive words and clear reasoning. The great elements, Ahankara, Ego, Intellect, Mula Prakriti or Unmanifested, ten senses, five sense objects or Tanmatras. (The great elements are earth, water, fire, air and ether of which everything is formed. Ahankara is the origin of these great elements. Intellect or Buddhi discriminates. It is born of Avyakta or the undetermined energy of God, the divine illusion. The ten senses are; ear, eyes, tongue, nose and skin (Jnanendrias or senses of knowing) and hands, feet, mouth, anus and generatives (Karmendriyas or senses of action). Form, sound, smell, taste and touch are the sense objects or Tanmatras.

Along with these, desire, hatred, pleasure, pain, organism, body, consciousness, firm will–these form the Kshetra or field or the material part of our being enumerated here with modifications.

53. WHAT IS KNOWLEDGE ? (7-11)

Now listen : This is knowledge; lack of pride and arrogance, non–bragging, non-injury, forgiveness, uprightness, teacher–worship, purity, steadiness, self-control; dispassion towards sense objects and also absence of egoism and vanity, seeing evil in birth, death, old-age, sickness and pain, a radical freedom from the ego-sense, non-attachment and non-identification of the Pure Self with son, wife or home; equanimity which is impervious to shocks of events desirable or undesirable; unswerving devotion unto Me (God), the Yoga of unstraying love for

the unique One within, a meditative mind turned to solitude away from the vanity fair of human assemblies and noisy crowds. Constancy in Self-Wisdom, a philosophic perception of Self-Truth or Noumenon as distinct from the transient phenomenon. All these are Jnana or Wisdom and the rest is Ajnana or Ignorance.

54. THIS IS TO BE KNOWN (12-23)

That which is to be known–this I declare now; knowing That thou shalt enjoy immortality in Self-consciousness. He is the Unique One, Brahman, God–supreme the beginningless and endless Divine. He is neither Sat nor Asat, being nor non-being. He has hands and feet everywhere; everywhere eyes, heads and mouths; He has ears everywhere in the world and He stands enveloping all the universe, all beings and becomings. He has no senses and yet He shines through traits of senses, He is aloof and yet He supports all; He is not determined by the three qualities and yet He enjoys qualitative actions of His Nature. He has a mystic subtlety; He is unknowable by mind. He is in and out in all beings and things moving and unmoving, far and near. Indivisible Himself, He seems divided in beings of names and forms. He is the One that supports all beings. Know Him as the One that absorbs and generates all beings. Beings come from Him and enter into Him; but He is as He is for ever. He is the Light of lights and effulgent beyond all darkness. He is Knowledge, the goal of Knowledge and That which is to be known. He is seated in all hearts. This is a brief statement of the Field Knower, Knowledge and Knowable. My devotee knowing this clearly enters into My being; he becomes one with Me. He attains Godhood.

The Matter Prakriti and Spirit Purusha are eternal, beginningless. Know that. Know also that all modifications and qualities and modes are wrought by Prakriti. Nature or Matter is the cause of effects, instruments and agentship. The Spirit or Purusha is the cause of pleasure–pain–enjoyments. Purusha standing in Prakriti enjoys qualities born of Prakriti. Attachment to Gunas or qualities is the cause of the Spirit's birth in good or evil wombs. The Purusha seated in this body of Nature is also called Looker–on, Supervisor, Permitter, Supporter, Lord, Enjoyer, the Supreme self, the Sublime Purusha or Super Person. He who knows thus Purusha and Prakriti and also the modes of Nature, is not born again in lower nature under any circumstance.

55. REALISE THE SELF (24-35)

Everything in the cosmic evolution is pervaded by One Self that is the Subject in every Object. This knowledge Comes by inner communion or meditation. The Immortal in us becomes apparent by meditation. Some know it by Atma Vichar or self reflection. Others know it by the separation of the Purusha from Prakriti after the Sankhya method. Still others realise it by Karma Yoga, doing actions with the spirit of consecration and dedication. Not knowing these methods, others, worship me on hearing my glory. Even they cross beyond mortality by faith in what they have heard. O Bharata, Wherever any being is born moving or standing know that proceeds from a union of Nature and Spirit, Field and Knower, Prakriti and Purusha. The Supreme God is the same in all beings. In mortal or immortal beings, God is equally present. He alone sees who sees this Divine equality in all.

Seeing the equal Spirit in all leads us to the equality of the spirit. The same Lord lives equally everywhere in all beings as the Self. He who sees so, does not destroy the Self by self. He reaches the highest goal. The Self is ignored by him who identifies himself with the mortal body. All actions are done by Nature alone. The self is actionless; Nature acts; he who knows this is not affected by the results of actions. Beings diverge and merge in One; he who knows this becomes that One Brahman. He who sees unity in multiplicity is the wise man. The Supreme Self is without beginning and qualities. Though embodied, it acts not nor is tainted. The ether is very subtle: it is everywhere, goes *Partout*: but it is taintless. Even so the Atma is taintless though it pervades and lives in all bodies. O Bharata, one sun illumines the whole world; even so one Self, Kshetri, the Master fills all the fields or Kshetras. They who perceive the distinction of Kshetra and Kshetri, the Master and the field, Self and body by the inner vision of wisdom, they are free from the gunas of Nature and they attain supreme divinity.

Here ends Chapter XIV of the Gita,
Yoga of the Field and the Knower.

XV. YOGA OF THE THREE GUNAS

55. THE THREE TRAITS OF NATURE.

To attain Sadharma or Divinity is the aim of the soul-embodied life. For Divinity is the secret essence of humanity. The Form disintegrates; the Spirit lives through cycles of aeons. To live in That spirit is spiritual life. To live a collective life in spiritual consciousness is spiritual socialism. Man must feel his innate transcendence. He the

embodied soul could not feel it because his inner instrument or Antakarana is wrapped by moods and modes of Nature. The modes are the qualities or Gunas of Nature. Modes are the dynamics of Nature. Satva, Rajas and tamas are the three qualitative modes of Nature intertwined with cosmic existence. Tamas is inertia; Rajas kinesis; Satva is luminous purity.

The Lord Said : Again I tell you that supreme knowledge, the superior wisdom knowing which all sages have reached high perfection after leaving life in the lower nature. Those who take refuge in this Knowledge attain my Sadharma or equal status, my way of living, they are not born during creation nor do they grieve during destruction. The great Prakriti, Nature Soul is my womb, I place seed into it. O Bharata the birth of beings proceed from this. Nature soul is the Mother and Over soul is Father. God the Father casts the seed of creation into the Nature soul. Satva, Rajas and Tamas, Purity, passion and inertia are the traits or modes born of Prakriti or Nature. They bind the imperishable embodied soul in the body. Of these Satva is pure bright, stainless, healthy. It binds the soul by attachment to happiness, and knowledge, O Sinless hero ! Rajas is passionate. It rises from vital thirst and attachment. It hinds the soul O Kaunteya, by attachment to actions. Tamas comes from ignorance. It deludes and deceives all embodied souls and binds them by sloth, sleep and indolence. Satva attaches to happiness, Rajas to actions and Tamas shrouds knowledge and leads to carelessness and heedlessness. Satva predominates dominating over Rajas and Tamas. Rajas overpowers Satva, and Tamas. Tamas overpowers Satva and Rajas.

Know that Satva predominates when the wisdom light shines forth from all the gates of the body. When Rajas is prominent, greed, deed, enterprise and restlessness arise O Bharata ! O Kurunandana, when Tamas predominates, darkness, laziness, inertia, carelessness, and delusion arise. When the embodied soul leaves body as Satva is predominant, it reaches the worlds of pure sages who are Knowers of the highest Truth. If the man dies when Rajas leads, he is reborn among men attached to deeds and activities. Dying when Tamas rules, one is born among senseless fools. Good actions are satvic and pure. Rajasic acts yield pain and tamasic acts ignorance. Knowledge comes from Satva, greed from Rajas, and ignorance, carelessness, delusion, and inertia arise from Tamas. The Satvics go up, the low-minded Tamasics go down. Rajasics keep in the middle. Satva leads to the higher evolution towards divinity; Tamas leads us down to animality and Rajas keeps us in the passionate human level attached to desires and aversions. Rajas is a thirst, a fever, an excitement. Satva is harmony, concord, peace, tranquillity and clear understanding. Tamas confuses, darkens understanding and leads us to languor and indulgence and negligence. It is inertia of nescience. These traits of Nature do everything: the sage who knows this and rises above the traits as a Gunatita knows the Self and attains my being. He attains Godhood. Traits evolve the body.The embodied soul which transcends the traits is freed from birth, death, decay and pain and attains immortality in Self-Knowledge.

57. THE GUNATITA (21-27)

Arjuna demands : O Lord, what are the signs of a Gunatita–one who transcends, Nature's modes? How does

he conduct himself and how he transcends the three traits ?

The Lord explains : The Gunatita is equal minded, equipoised in the self. He neither hates nor hankers after anything good or bad. When Light, activity or delusion come before him he hates them not; nor longs for them when they are absent. He sits unconcerned, indifferent; he is not moved by their trends. He knows that Nature acts and so sits calm and self-poised. Inwardly he regards alike pleasure and pain. He is well established in inner peace. He regards alike gold and clod and stone, the dear and the undear, praise and blame, friend and foe, honour and dishonour. He initiates no action, but allows them to be done by Nature. He serves me with undeviating love and adoration. He passes beyond the triple traits of nature. He is fitted to become Divine, Brahman. For I am Brahman's abode, immortal, immutable, eternal, everlasting Dharma, absolute bliss.

Here Ends Chapter XIV of the Gita

On Gunatraiya Vibhaga Yoga,
Yoga of Nature's Modes.

XV. PURUSHOTTAMA YOGA

58. THE COSMIC TREE (1-6)

The cosmic existence is like a holy Bo-Tree (pipal, Asvattha) branching downward, rooted above. It extends from the supra-conscious plane above spreading in the mental, vital and physical planes below. It is imperishable and inexhaustible. Vedic rhythms are its leaves. He who knows it, knows knowledge. Its branches are spread below and above flourishing by traits of Nature, and budding and sprouting as objects

of senses. Its roots are ramified downwards too originating from action-bonds in the human world. Its form, is unknown to men and so its source, end, base, or its firm foundation. This firm-rooted cosmic Bo is cut down by the Sword of detachment. Liberation from this cosmic tree of desires comes by Nivritti or cessation from action–impulses. Then that goal, (the transcendent status) must be sought. Once gone there, there is no return to the mortal world.

I seek refuge in that Ancient One, the Supreme Divine from whom this creative activity of old streamed forth. That highest goal, the *Eternal That* is reached by sages of undeluded mind. They are free from egoism and bewilderment: they conquer the evil of attachment. Their desire is stilled. They are well established in the eternal Self; Their dualities of pleasure and pain are cast away. That is my Supreme abode from which there is no return to lower nature. Neither the sun, moon nor fire illumine that abode. The Self Light always shines there. It is the Light of lights.

59. I AM PURUSHOTTAMA (7 - 20)

The life-world is my portion, jiva is my amsa; It is eternal like myself. It attracts the senses and the mind which is the sixth sense abiding in Nature; The Lord lives in the body as Atma. Iswara, the Divine takes up the body and leaves it, taking away the mind and its impressions just as the wind takes away the scent from flowers.

He resides in the ear, eyes, skin, tongue and nose and the mind. He enjoys the senses of sound, sight, touch, taste and smell and also thinks as the mind. He stays, departs, sports

and enjoys and acts with modes. He is everything in us. But the deluded do not see: sage of wisdom-eyes perceive Him. The pure Yogins of self-control see Him abiding in the Self. The impure unrefined men in whom the consciousness has not awakened never see Him though they strive. The light in the sun, which illumines the world, the light in the Moon and fire know all these lights are mine, my Splendour. By my cosmic energy I support all and permeate all beings. I nourish all plants as savoury sap essence, the nectar in the moon. I am the living fire abiding in living bodies. I am the warmth of life in all bodies. I gather the Vital forces, the breaths going in and out. I digest the four fold food and turn in into sustenance. (The fourfold food — food that is masticated, sucked, licked and swallowed). I am enshrined in the heart of all beings. From me come memory, wisdom, and their denial too. From me come reasoning and understanding. I am the Vedas, I am the Truth to be known. I am the author of Vedanta and knower of the Veda.

There are two Purushas in the world–Kshara and Akshara, perishable and imperishable. All beings are perishable. Kutastha the Immutable One is said to be imperishable,eternal. Above these there is the Higher Purusha called Paramatma, the Supreme-Self. He pervades all the three worlds—physical, vital and mental and sustains them as the immortal Iswara, the Eternal Lord. I am That, I transcend perishable beings in nature. I am beyond the imperishable Self. I am declared as the Purushottama the Supreme-Self by the Veda and by the wise in the world. Undeluded by the mind, he who realises me as the Purushottama (The Highest Spiritual-Self) he is all-knowing; he worships me with all his heart O Bharata.

O Sinless hero, this supreme secret, the secret of scriptures has been revealed to thee now; knowing this well, O Bharata, the wise man achieves the mission of his life accomplishing his duties perfectly.

Here ends Chapter XV of the Gita
PURUSHOTTAMA YOGA.

XVI. YOGA OF DIVINE AND DEMON NATURE.

60. TWO NATURES (1-6)

There are two natures developed by the gunas — Deva and Demon. Deva nature is the sublimated acme of Satvic habits. Demon nature is the Rajaso-tamasic evil force. The Lord enumerates, here the Divine qualities:

Courage, psychic purity, steadiness in the Yoga of Self-Knowledge, gift-giving, restraint, sacrifice, holy study, austerity, uprightness, non-injury, harmlessness, absence of anger, self-denial, peace, calm, non-talebearing, compassion, uncovetedness, mildness, modesty, absence of fickleness; Vigour, forgiveness, endurance, firm-will, cleanliness, absence of malice, arrogance and the evils. These are the qualities of good souls born with divine endowments, O Bharata !

Ostentation, arrogance, self-conceit, wrath, toughness, ignorance–these are the endowments of those born of asuric tendencies. The Divine endowments lead to liberation; the asuric nature leads to bondage. Grieve not O Pandava, thou art born with Divine properties. There are two types of beings in this world–Divine and Devilish. The divine type has been described in detail. Hear from me now the Devilish qualities, O Partha !

61. ARROGANT DEVILS (7-20)

The Devils do not know the way of action. They do not know purity, right conduct nor truth. They have no truth, no moral basis; they say the world has no God and nothing but lustful-union gave it birth.

Such notions ruin these petty minded souls of fierce deeds. They are maleficent forces come for the destruction of the world. They abide in craving lust, hard to satisfy. They are full of vanity, arrogance, pride, hypocrisy and infatuation. They are in the grip of delusion; they are terrorists of unholy deeds. Their resolve is impure. They have endless killing cares. Their aim is gratification of lust and craving and they think that is all and there is nothing higher in life. There is no God or Good in their conviction. They are bound by hundreds of passionate desires. They are given to lust and anger. They hoard wealth by unjust means for their lustful enjoyment. "This I have gained today, that desire I shall gain tomorrow. This is mine now and the other wealth I shall possess in future. By me that enemy has been slain; the rest I shall kill. I am the lord, the enjoyer of pleasures. I am perfect, powerful, strong, happy, rich, fortunate, well-placed, high-born. Who can equal me ? I will do sacrifice for my purpose and give alms. I will enjoy." Thus they pride themselves deluded by ignorance. They are confused by several whims and fancies; they are enmeshed by folly's net; they are addicted to the gratification of their vital cravings. And they fall into the foul hell of their own guilty conscience.

They are boastful stubborn haughty wealth-intoxicated; they perform sacrifice in name, against rules, out of

self-regarding ostentation and stiff-necked vanity. They are arrogant, power-mad, haughty, insolent, lustful, angry, malicious; they hate me who reside in their bodies and in others. They are degraded, cruel and evil, worst among men; they hate me and I cast them continually into devilish wombs on the earth. These deluded demons born again in devilish wombs, sink down to nethermost states without any hope of attaining me.

62. TRIPLE GATE TO HELL (21-24)

Lust, anger and greed are the triple gate to hell ruining the self. One should discard, abandon this triplet. O Kaunteya, the wise man who tries to free himself from these three dark ways, one who rids himself of these tamasic evil forces turns to Light and practises what is good for his soul and attains the highest goal which is God-hood. He who slights the laws of life laid down by the experience and intuition of Seers and follows the craving impulse of desires, has no hope of attaining perfection, happiness or higher status in life. Therefore let inspired scriptures be thy authority in determining what to do and what not to do. Hence knowing clearly the laws set up by scriptures do the right thing, in the right way, O hero !

Here ends Chapter XVI of the Gita
Yoga of the Divine and undivine qualities.

XVII. YOGA OF FAITH

63. THREE FOLD FAITH

Arjuna said: Suppose one sets aside the rules of scriptures but does, a sacrifice with faith and sincerity; what is

his ultimate state, O Krishna ? Is it satvic, rajasic or tamasic?

The Lord replied: There are three kinds of faith in embodied beings born of one's own nature–Satvic, Rajasic and Tamasic, which I shall explain; listen : O Bharata ! The faith of each individual depends upon his nature and temperament. Faith is Person. He is as his faith is; faith is Will-to-be. The Satvics worship gods, Rajasics adore Yakshas, Rakshasas malignant gnomes, and Tamasics adore Ghosts and elemental Spirits. Those who practise terrible penances which have no scriptural sanction, impelled by craving, passion, lust and desire, for mere show and egoism are senseless; they torment the body of elements torturing me too within the body, they are of devilish faith; know that. Even the food for all is of threefold nature so also Yajna, Dana (gift) and Tapas (penance) are three. Hear them in detail.

Three Kinds of Food

The Satvics take balanced diet which increases life, purity, strength, health, joy, cheerfulness and good appetite. They like savoury, oily, substantial cordial and pleasing vitamin diet. The Rajasics take sour, salty, hot, pungent, harsh, burning food which causes pain, grief and disease.

The Tamasics take unclean food cooked overnight, stale, putrid, rotten, foul impure cold refuse.

Sacrifice

Satvic Sacrifice is done as a duty without desire for fruit, as ordained by scriptures. Rajasic sacrifice is done, O Bharata, desiring fruit with show and ostentation. Tamasic sacrifice is not in keeping with ordinance. It lacks in faith, mantras, food-offering and gifts.

64. THREE TAPAS

Tapas by body consists in the worship of devas, the twice born, men of Spiritual birth, Spiritual guides and the wise. It is characterised by purity in and out, uprightness of character, celibacy, chastity, nonviolence. This is austerity by body. Tapas of Speech consists in speaking gently without excitement, the truth, that is pleasant and good, and study of the Vedas. Tapas of the mind consists in gentleness, silence, self-restraint, translucent serene mind, purity of nature. These three austerities are declared as satvic. They are practised by steadfast sincere aspirants who abandon desire for fruit in actions. The austerity done for show, to gain good reception, honour and worship with ostentatious pride is called Rajasic and its result is unstable fleeting. The austerity done with stupid notion, with self-torture, for another's ruin is declared as Tamasic.

65. GIFTS

That dutiful gift done voluntarily and willingly expecting no return, in a proper place, to a fit recipient is declared as Satvic.

Gift made for return-benefit, looking for fruit again, reluctantly is held as Rajasic. Gift given in a wrong place and time to improper recipients, inhospitably, without respect is declared Tamasic.

66. AUM TAT SAT

AUM TAT SAT—This is the threefold name by which Brahman the Supreme God is called in Vedas. Brahmanas (Vedic rules) and Yajnas were created by these three. AUM is the eternal Divine who pervades the soul, universe and heaven, who is the Almighty, universal and individual God.

Tat is That omnipresent God; Sat is That which is, the Reality. Brahmavadins or Vedic-Seers always utter AUM before they begin to perform sacrifice, gift, penance and good deeds. This is enjoined in the scriptures. Liberation aspirants without caring for fruit utter Tat and do acts of sacrifice, austerity and charity. O Partha, the Sound Sat is used in the sense of Reality and goodness and also auspicious act. Sat is linked with many good deeds. Firmness in sacrifice, penance and gifts and actions consecrated to God are also called Sat. All must be done, dedicated to *Tat*– That God which is *Sat* Truth. Sacrifice, gift, penance and other deeds done without faith are called "Asat". O Partha they are of no good here or there. Faith is the mark of fervour.

Here ends Chapter XVII of the Gita

Shraddha Triya Vibhaga Yoga, Yoga of Triple Faith.

XVIII. YOGA OF TYAGA AND SANYASA

67. TYAGA

Arjuna said: O Mighty Armed Hrishikesa, Killer of Kesi, concerning Tyaga and Sanyasa, Giving up and renunciation, I should like to know everything in distinct terms.

The Lord said : Sages say renunciation of desire in action is Sanyasa. Seers maintain abandonment of the fruits of all actions is Tyaga or giving up. Philosophers say actions must be given up as evil; others say acts of sacrifice, gifts and penance must not be abandoned. O Bharata-Best, This is my firm conviction regarding Tyaga : O Brave hero, Tyaga is threefold; listen : Thou shouldst not give up Yajna, Dana, Tapas and these acts must be

performed; for they purify the wise. O Partha, my firm belief is that these acts must be done without attachment and desire for fruits. It is not proper indeed to renounce obligatory action. Neglecting it out of delusion is Tamasic, lazy. It is Rajasic to relinquish action as painful for fear of bodily trouble; it is fruitless. O Arjuna, that Tyaga is Satvic which is done as an obligatory duty renouncing fruit and attachment. The pure intelligent Satvic Tyagi is devoid of doubts; he is clear-minded. He hates not a duty because it is painful and loves it not for it is joyful. He is equal minded to pain and pleasure and does his bounden duty calmly. No embodied being can relinquish action in toto. He is a Tyagi who renounces the fruit of action. Threefold is action's fruit good, bad and mixed. This accrues after death for the Non-Tyagis and not for Sanyasins who abandon fruit of action.

68. FIVE CAUSES

Five mighty causes accompany all action, O mighty armed Arjuna, as declared in the Sankhya system; learn them now from me : The seat or body, doer, various senses or instruments, various energies and the presiding deity who wills. These are the five causes. A man may undertake any action by body speech or mind. It may be proper or otherwise improper. The above five is its cause. Such being the case, he who sees the isolated-Self as the agent is of perverted untrained understanding; he does not see reality as it is. He who is free from the egoistic Doer-thought, whose understanding is not tainted by duality, he neither kills or sins nor is bound though he may slay all these people. For he does not identify Self with the body. He knows that the

Self is immortal, unslayable. Knowledge, Knower and the Knowable are the threefold basis of action. Knowledge, action and actor are threefold qualitatively according to the distinction of the modes of nature. Hear them now : Beings seem separate severally; but One Reality pervades all; It is indestructible, undivided, unique, changeless supreme Spirit. To know and see this unique One in all is Satvic Knowledge. Rajasic Knowledge sees all beings as separate entities distinct from one another; Tamasic knowledge regards one single effect as the whole. It is petty, trivial, not based on reason or founded on truth.

A prescribed action done without attachment, without attraction or repulsion, without desire for fruit is declared as pure Satvic. That action is Rajasic which is done with self-conceit, egoism, with much weariness, craving and fruit-desire. That deed is Tamasic whose consequence is loss, injury, failure; it is undertaken by delusion regardless of one's capacity. The Satvic Agent of Karma is free from attachment and self-conceit; he is firm-willed, enthusiastic, unaffected by success or failure, gain or loss. The Rajasic actor desires the fruit of action; he is greedy, harmful, violent, impure, swayed by joy and grief. The Tamasic doer is discordant, unsteady, unrefined, rigid, deceitful, indolent, lazy, vulgar, malicious, melancholy, procrastinating, uncontrolled and indisciplined.

O Dhananjaya, I shall distinctly tell you fully, the threefold division of Intelligence or Reason and Firm Will. Listen. O Partha, the Satvic Intellect comprehends bondage, freedom, work and renunciation, fight and wrong action, fear and fearlessness, slavery and liberation. Rajasic Intellect doubts, misunderstands Dharma and Adharma, virtue and

vice, acts worthy and unworthy. O Partha, the Tamasic Intellect shrouded by darkness, is most perverted; it sees Adharma as Dharma, vice as virtue, right things as wrong.

Now I shall explain the threefold Firmness: The Satvic Firm-will is unswerving; it holds the acts of mind, vital, senses well controlled in Yoga or inner communion. Rajasic firmness, O Arjuna, holds fast to duty, wealth and enjoyment with attachment and desire for fruit. The Tamasic Firm-will is of the stupid lazy, sleepy man full of fear, grief, despair and conceit, and delusion. Now hear from me the threefold happiness O Bharat hero, by which one rejoices and sees the end of pain.

The Satvic happiness seems poison at first and turns nectar-sweet at the end. It is born of the heart that knows the Self. The Rajasic pleasure is born of the contact of sense organs; It is sweet first and bitter afterwards, nectar-like to begin and poison-like at the end. The Tamasic pleasure arising from sleep, indolence, torpor and heedlessness is self deluding at the beginning and at the end. There is no being free from the nature–born modes gunas, in earth or heaven or among gods.

69. SWADHARMA

O Parantapa, duties are distributed to Brahmins, Kshatriyas, Vaisyas and Sudras according to their qualitative nature. The Duties born of the Brahmin nature are: serenity, self-control, penance, purity, forgiveness, patience, uprightness, knowledge, realisation and faith in God. The characters of Kshatriyas born of their nature are: Heroism, prowess, splendour, firm will, resourcefulness, dexterity, not fleeing from the battle, liberality, gift-giving,

lordness and royal dignity. The Vaisya nature is suited to agriculture, cattle breeding and commerce. Sudras are servers and artisans, their nature is service to humanity. Concentrating upon one's inborn natural duty, man attains perfection. I shall tell you how each man becomes perfect when he fulfils his appointed duty. Beings evolve from God, who pervades all. Man attains perfection by worshipping Him with his natural duty, by fulfilling his mission in life ordained by God. One's own duty excels though done imperfectly than doing another's duty perfectly. Clash of duties lead to confusion. Doing nature–ordained Karma, one never incurs sin. O Kaunteya, do not abandon Swadharma (Nature-born duty) though faulty. For all undertakings are clothed by fault as fire is enwrapped by smoke. Freedom from action is the supreme state. It is attained by him who is devoid of attachment and desire everywhere, who has conquered the Self, through his renunciation. Having attained perfect freedom from action, one reaches God and that is the supreme state of Knowledge. Learn from me in brief how that state is attained.

70. THE SUPREME STATE OF CONSCIOUSNESS

Sri Krishna next describes the state of one who lives in God consciousness, the Jivan Mukta who has realised the Brahman. Such a Sage's intellect is crystal pure. His mind is controlled by firm resolve. He has perfect self-control. He abandons vital love and hatred. He relinquishes sound and other sensations. He lives in solitude, eats but little to the hunger point. His body, speech and thoughts are well under his control. He is dispassionate. He is ever engaged in meditation or inner communion with God in the heart.

He is devoid of egoism, brute force, arrogance, craving, anger and covetousness. He has no I-and-mineness. He is calm and tranquil and well equipoised. Such a peaceful sage is fit for Godhood, Brahmic stage.

Such a Serene sage of God-consciousness desires not and grieves not. He is the same for all beings: he feels they are his other selves. He attains in that stage deep devotion; he knows me then as I am. He forthwith enters That which I am. Taking refuge in me he does always all works as worship to me. By my Grace he attains the eternal immortal indestructible abode of Godhood. Arjuna, renounce mentally all actions to me; Have Me as the highest goal. Resort to the Yoga of steady-mindedness and self-reflection. Fix thy mind in me always. Be my-minded. Thou wilt overcome all obstacles by my grace. But if Thou art too arrogant to listen to my words thou shalt perish; thou shalt fail in the mission of life. Following thy egoism and self-will, if thou sayest "I will not fight," thy resolve shall be futile; thy nature itself will impel and urge thee to fight.

O Kaunteya, Thou wishest not to fight fooled by delusion. Thou refusest to do the duty born of thy own nature. Thy thought is vain; thou shalt do by inner urge, thy natural duty in the field.

71. THE SUPREME SECRET REVEALED.

O Arjuna, God resides in the heart of all beings; He propels all by His Cosmic Power and revolves them as if mounted on a machine. O Bharata, seek refuge in Him with all thy being, with all thy devotional fervour. By His grace thou shalt attain supreme peace and eternal state of bliss. This Knowledge which I have revealed to you is the Secret

of secrets. Reflect over it fully and do what thou wishest to do. Hear again the top secret, my supreme Word : Parantapa, thou art dear to me, my beloved devotee; hence I tell what is good for thee :

Be my-minded, fix thy mind in Me. Be My Bhakta, my devotee; sacrifice everything to Me. Adore and worship Me. Then verily thou shalt attain Me. I promise to thee for thou art very dear to me. Off with all Mano-dharmas, discard all duties; take refuge in me alone; surrender to me everything, every thought. I shall liberate thee from all sins; grieve not.

This supreme secret should never be spoken to any one who lacks tapas and devotion, to one who is not willing to serve Me and My creatures and to one who reviles Me. With great devotion to Me he who teaches well this great secret to My true devotees shall surely come to Me. There is none among men so dear to me as he who teaches this great secret to my lovers and there is no better service to please me. He who studies this sacred dialogue of ours, gets the fruit of adoring Me through the Sacrifice of Knowledge. He gets all Knowledge and this is My strong conviction. Free from malice, full of faith and sincerity men must hear this Gita; such men shall attain liberation and merit the happy world attained by wise men of virtuous deeds. Partha, hast thou heard this gospel with concentration ? Dhananjaya, has thy delusive ignorance been destroyed ?

Arjuna said : Destroyed is my delusion ! Through Thy Grace, O Achyuta, I have regained my memory, my Self-Knowledge, Doubts are gone ! I stand and shall fulfil Thy word, Thy command.

72. HOLY WONDERFUL DIALOGUE

Sanjaya said : I heard, O King, this wonderful Dialogue between the high–souled Vasudeva and Partha and it bristles and thrills my body with delight. I heard this great secret Sama Yoga by the grace of St.Vyasa, from Sri Krishna, the Lord of Yōga who Himself declared it directly. I delight in my heart again and again remembering this holy wonderful dialogue between Kesava and Arjuna, O King. That marvellous Cosmic form of Hari ... Ah ! I remember and remember it; I wonder and wonder, O King, and delight and delight again delight ! Where Sri Krishna the Master of Yoga is present with Partha the heroic archer, there shall be present prosperity, victory, glory and firm justice. I am convinced of this.

Here ends Chapter XVIII of Gita

Moksha Sanyasa Yoga,
Yoga of freedom in renunciation.

XIX. DEDICATION.

Salutation to that Lord of auspicious fame, singing whose glory, meditating, seeing and adoring whom, listening to whom, worshipping whom—wipes out at once the blot in the humanity–tasmai Subhara sravase namo namah:

Truth is Thy vow; Truth realizes Thee; Thou art the triple truths of creation, preservation and dissolution. Thou art the source of Truth, whence the five elements were evolved. Thou art embedded in Truth, pervading the objective world. Thou art the Truth of all Truths, the essence of true knowledge. *Rita* and *Satya* are Thy eyes. We take refuge in Thee, Thou Soul of Truth.

Earth, water, fire, air, ether and other created things, the cosmic intelligence, Mahat, primordial Nature and other uncreated things, mind and other indriyas (organs of sense perception), and all the several objects of sense-perception, the deities and all the manifold causes of the manifested universe–all have emanated from Thee and from Thy body.

Thou art the One Supreme Spirit, the *Paramatman,* the ancient *Purusha.* Thou art the Truth, the self-effulgent Splendour, limitless and foremost. Thou art the Eternal, Imperishable and Constant Delight, stainless pure and perfect. Thou art Unique, the One without second, the Ever-free, immutable and unconditioned. Thou art the nectar of Immortality.

Save me, Save me, Thou Supreme *Yogin* ! O, God of Gods! O Lord of the Universe ! Here where each is the death of the other, I find no saviour other than you.

Let our voices be in hailing Thy glory; let our ears be ever listening to the story of thy deeds; let our hands be constantly engaged in acts of Thy service; let our mind rest in contemplation of Thy feet, let our heads remain bowing low before the universe where thou dwellest enshrined; and let our eyes be ever beholding the good and the holy who are the true embodiments of Thyself.

Hail Krishna ! Hail Gita !

Aum Jaya Aum Ram Jaya Ram !

Shyam Jaya Shyam Prem Jaya Prem !

A U M

Yogi Shuddhananda Bharati

Swami Chidananda with Kavi Yogi Shuddhananda Bharati

LORD KRISHNA AND HIS GOSPEL

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